Issues and Decisions

Addresses and Discussions

GIVEN AT

THE

General Mission Meeting

OF THE

Shantung Mission

OF THE

Presbyterian Church in the U.S.A.

TSINGTAO, JULY 2nd to 10th, 1930.

THE MEANING OF PENTECOST FOR TO-DAY.

John 16:7-14. I Cor. 2:9-11.

REV. J. ASHLEY FITCH, D.D.

Fundamentals never grow old. We do not speak about "The meaning of the Sun for the present age"; nor What is the value for today, of the ancient ideas of eating, and drinking, breathing or sleeping." They are old, but ever up to date. No less fundamental and indispensable are the powers and functions of the Holy Spirit, in spiritual matters.

The Holy Spirit did not come for the first time at Pentecost. He was present in the Creation. In all time he has been the source of revelation; the moving power for righteousness and salvation among men. The Holy Spirit's office is universal in time and place. He has infilled and guided patriarch, and prophet and the humble servants of God throughout the ages. Joel's prophecy was 800 years before the event of Pentecost, and it was no new idea in his day.

Pentecost was a new manifestation of the power and work of the Spirit; and was fitted to the special needs of the time of the founding of the church among all nations There were special and great tasks of adjustment, in the expansion of the old order to the new world aim of the gospel. The Spirit is infinitely versatile. He abides with the church forever, (John 14); and is always present to supply to the church of every age, just that guidance, and aid, and power, that the exigencies of that age stand in need of.

The question then arises, what is the **need** of our own times?

Theme. What Is The Meaning Of Pentecost For Today.

Its meaning is inseparably linked with its meaning to the church of the first Christian century. There are in the main the same offices and powers promised by Christ in that day; but modified by that other universal condition of I. Cor 12:11. "All these worketh the one and same Spirit, dividing to every man severally as he will," and so dividing to every age severally as he will. There was much of special manifestation of the Spirit for the Apostolic Age. There were revelations, and teachings, and evidencing miracles, that were indispensable to the age of the church's founding; and being recorded in the New Testament, the lessons became available for all future ages,

and so were not repeated. But the Spirit was to be with them forever, and so had permanent offices and functions. Let us note those phases of the Spirit's operation, that are continuous, and are adaptive, and how they are applicable to us, and our time. There are a whole series of names, that we can give to the Holy Spirit according to the different offices or functions, which he is said to fulfill. The first of these is:—

I. The Holy Spirit The COMFORTER, The SPIRIT OF TRUTH.

This was the most acute need of the sorrowing disciples, in that terrible night of crisis, when "The Shepherd was smitten and the sheep were scattered abroad." And the comfort consisted in all that he taught them about the Holy Spirit, the abiding spirit; and what he would do for them. God was still with them as a support. He would make them know their Lord, and the purposes of God. He would in His own way, make them know that what was happening, was not chaos, and destruction, and defeat and death: but victory, and salvation, and life. The battle of that night has continued to rage around Christ's followers in every age. And the Holy Spirit has ever been true to his name of **"Spirit of Truth".** He searcheth all things, yea the deep things of God. He bears witness to the truth concerning God the Father. He glorifies the Son showing that he is truly God the Son. He lights up all dark hours by showing God present, God planning, God guiding, God enlightening, God overcoming, God the Spirit with us forever. The Holy Spirit is still the Comforter, the Sustainer, in every crisis of every life, in every crisis of every age.

Another name we can give the Holy Spirit from the office he fulfills, is:—

II. The Holy Spirit, THE VINDICATOR. (John 16:7-11).

It is said in John 16:14, that The Holy Spirit shall Glorify Christ; and one of the ways of so glorifying Christ was by **vindicating him.** "When the Comforter is come, he shall convince the world in respect of sin, of righteousness, and of judgment: of sin because they believed not on me, or righteousness, because I go to the Father, and ye see me no more; of judgment, because the prince of this world hath been judged." One of our great commentators, Godet, says; "The discourse of Peter at Pentecost, and its results, are the best commentary on this passage." Christ on that awful night was being rejected by the rulers as to his claims, condemned as a blasphemer, and malefactor, dishonored as an imposter, and subjected to most ignomi-

nious and cruel scorn, torture, and death. And the people joined publicly in the actions of their rulers. The charges were, "He calleth himself the Son of God, making himself equal with God. He blasphemeth. He is worthy of death." (Matt. 26:63-66,27:43). And before Pilate, "He perverteth the people, saying that the himself is Christ, a King; every one that maketh himself a king, speaketh against Caesar." Thus their acts said, "We will not have this man to reign over us;" and they procured that this accusation should be publicly exhibited over his cross, "This is Jesus of Nazareth, the KING OF THE JEWS". In the height of his humiliation, he was given the place of BarBarabbas, the place of the chief robber; thus indeed by men he was numbered with the transgressors.

This verdict of the human tribunal was reversed in the court of heaven, and the death penalty reversed by the resurrection of Christ from the dead. When the Holy Spirit was poured out at Pentecost, this verdict was publicly proclaimed. "Ye men of Israel, hear these words: Jesus of Nazereth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; him being delivered up by the determinate counsel and foreknowledge of God, ye by the hands of lawless men, did crucify and slay: whom God raised up, having loosed the pangs of death; because it was not possible that he should be holden of it. This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye see and hear. Let all the house of Israel know assuredly, that GOD hath made Him both LORD, AND CHRIST. This Jesus whom YE CRUCIFIED." Thus God vindicated those very claims of Christ, that man had pronounced false. He is LORD, and so God; he is Christ, and KING. He has been exalted to the right hand of power by God himself, and so all authority inheres in him. The crucified in ignominy, is raised to Glory. Hence you Israel crucified a righteous man, and so are convicted of sin. God has by the resurrection acknowledged Christ's claim as just and true; hence the righteousness, the kingship of Christ is vindicated. The great instigator of this greatest crime of the Ages, was Satan. He committed this sin with open eyes, and not in ignorance, hence this culminating sin of Satan, automatically procures final judgment of Satan. The Holy Spirit is the vindicator before men. The promise had been, "When the Holy Spirit is come, he shall convict the world of Sin." That promise was fully

realized at Pentecost. Three thousand souls said, "Men and brethren, what shall we do?" And this conviction continued from day to day, as the apostles continued to bear witness to Christ. And it has continued down the ages, so to convict men of sin.

This question, "Art thou the Christ, the Son of the blessed?" in a sense that it was blasphemy to say, "I am", if he were only a man, this question is a live one today. It agitates the whole world from college halls to the man in the street, in public prints and in public pulpits, among believers and unbelievers. Men have always fallen into two classes, the acceptors and the rejectors. After all the only one who can answer that question is God himself. You cannot get very far studying the psychology of man, by studying animals, the ape, a dog, or an elephant. And of men it must be a speaking, and not a dumb man, or you get very little light on his thinking. And God is infinitely removed from man, how can they find out God, by thinking about him from without? And when men begin to postulate a God whom a thinking man can believe in, what do they do but make gods after the imagination of their own hearts, and worship the work of their own hands. And when God offers to reveal himself, why do they reject his approaches? Here is an umimpeachable bit of psychological reasoning. "The Spirit searcheth all things, yea the deep things of God. For who among men knoweth the things of a man, save the spirit of the man which is in him, even so the things of God, none knoweth save the spirit of God." (I. Cor. 2:10-11.) Except a man be born of the Spirit he cannot see the kingdom of God. Why will men not seriously consider the testimony of God to himself? But today as of old, there are multitudes, "When the Spirit has come into their hearts, who are convicted of the sin of rejecting and disbelieving God's testimony in Jesus Christ, and confess that contrary to their previous thoughts, Jesus Christ is the Son of God, and their King.

III. The Holy Spirit The REVEALER, The INTERPRETER.

"I have many things to say unto you, but ye cannot bear them now." "He shall glorify me, for he shall take of mine, and declare them unto you. All things that the Father hath are mine; therefore said I unto you, he shall take of mine and declare it unto you." "When the Comforter is come, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "When the Spirit of Truth is come, he shall guide you into all truth".

Until Christ had suffered, descended into the grave, and rose again, there was much more to be revealed, that they could not yet comprehend. Christ's, and the Holy Spirit's interpretation of the Old Testament Scriptures could only be apprehended after the event of the resurrection. His exhaltation to the right hand of God, only after the ascension. The outpoured Spirit further fitted them to receive new instruction. The Apostolic age was one of stupendeous change, of great revelations, and interpretations. And the promise was fully fulfilled, that the Spirit would Glorify Jesus Christ, in taking the things of Christ and showing them unto the apostles, and to the church. And Christ stoutly affirms the Spirit's competence to do so. He is the Spirit of Truth; he spoke only of verities. He shall not speak of himself, but in consonance with the Father. Let us beware of that form of skepticism, which sees in the Spirit of Truth's revelations, something less true, than the words of Jesus Christ.

Man's Incompetence.

Man is utterly incompetent to apprehend the things of God, without the help of the Holy Spirit. We speak God's wisdom in a mystery, even the wisdom that hath been hidden,—which none of the rulers of this world knew, for had they known it, they would not have crucified the Lord of Glory." "Now the natural man receiveth not the things of the Spirit, for they are foolishness unto him, and he cannot know them, because they are spiritually judged. I thank thee Father, Lord of Heaven and Earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea Father, for so it was well pleasing in thy sight." These great truths are as significantly true in our day, as they were in the days of Jesus Christ. To how many of the wise and understanding, are spiritual things a closed book. It is still necessary to "Trust in Jehovah with all thy heart, and **lean not unto thine own understanding;** in all thy ways acknowledge him, and he shall direct thy paths". No one can understand, and feel the power of scripture, who does not give himself to prayer for the Spirit's guidance. And men of Prayer, are the men who are mighty in the scriptures. We need him as much as ever in our day, to guide our understandings, and to lead us into the apprehension of truth, to take of the things of Christ and show them unto us.

IV. The Holy Spirit, THE ENABLER.

(Act 1:4,8, Acts II entire, and IV. 12, and 31.)

"He charged them not to depart out of Jerusalem, but **Wait** for the promise of the Father."

"Ye shall receive power, after that the Holy Spirit shall come upon you."

This was the promise, and the day of Pentecost was the fulfillment. They spake with such power, that 2000 turned to God, and believed. And the days that followed were a continual fulfillment of the promise. The three thousand became five thousand. With great power the apostles gave their witness of the resurrection of the Lord Jesus, and great grace was upon them all. And even more was this power manifested in the transformations that took place in the lives of believers. "God raised up his Servant, and sent him to bless you, in turning away every one of you from his iniquities." They were born again. They turned from their sins, and they turned unto God. Themselves and their worldly goods were consecrated unto God. And they went every where preaching the word.

It was promised them (Matt. 10:20, and Lk. 21:15) that when they should be brought before kings and governors for the gospel's sake, they were not to worry about the defense they should make. "For I will give you a mouth and wisdom, such that your adversaries shall be able neither to withstand or resist." "It is not ye that speak, but the Holy Spirit abiding in you." Acts 4:8-12 is a remarkable fulfillment of this promise. Peter and John were brought before the highest authorities in Jerusalem for preaching the Gospel. One sentence spoken by them, when filled with the Holy Spirit, put the authorities in difficulties, practically turned the accusers into defendants, and the defendants into accusers. "If we this day be "EXAMINED FOR A GOOD DEED DONE TO AN IMPOTENT MAN". Courts were made to try lawless acts. Since when did they begin to try men for good deeds done, for miracles performed. And they were obliged to put them forth from their midst, and deliberate how to meet the dilemma that they found themselves in. A student in the Tenghsien Theological School brings this incident, from his home province in Fukien. In his home city, the authorities were very actively anti-christian. They went to the church, and seized the Christian pastor, and made him don white, the clothes of mourning for the dead, and a high dunce cap on his head; and sandwiched in front and back, such slogans

as "Running dogs of Foreigners". "Slave of the foreigner", and like insulting epithets. Then in this garb paraded him through the principle streets, and took him finally to an open air theater. In the streets they compelled him to shout. "I am the slave of foreigners, I am the slave of foreigners." But this he absolutely refused to shout, and turned it into this, "I am the slave of Jesus Christ, I am the slave of Jesus Christ." A great crowd was gathered. Arrived at the open air theater platform they made him ascend, and make a speech. Moved by the Spirit, he gave them the gist of Peter's pentecostal sermon, adapted to their understanding. And he spake with such power, and so moved that great audience, that the authorities were glad to call a halt, and in the end sent him home in an automobile. The sequel was, that the next Sabbath his church was filled to overflowing, and so for several weeks thereafter. And between twenty and thirty permanent inquirers, were given him as the result of that day's testimony. Is anything more needed to show that Pentecost is still for today? The greatest need of our church today, is such a continuing in prayer, that many shall be given this witnessing power, and witnessing zeal.

V. The Holy Spirit, THE GUIDE. John 16:13.

"When the Spirit of Truth is come, he will guide you into all truth." There is not only the need of guidance in the interpretation of Scripture, as we have already intimated; but there are in every age multitudes of situations, where we need a mouth wisdom, and guidance. There are problems of administration, problems of ministration, problems of tact, problems as to what God would have us do, problems of leadership. We need in the words of Paul, to have "The Lord give us understanding in all things." And it is a wonderful thing, amid conflicting duties, and conflicting opinions, to have the promise of the Holy Spirit as councillor and guide.

VI. Who May Receive The Holy Spirit?

A. The World may not. John 14:17.

And the reason given is, "For it beholdeth him not, neither knoweth him. Now the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: and he cannot know them, because they are spiritually judged. I. Cor. 2:14.

B. To whom is the Spirit promised?

"If ye love me, ye will keep my commandments, and I will pray the Father, and he will give you another Comforter, that he may be with you forever."

"Ye know him, He abideth with you, and shall be in you." Ye are my disciples, who love me and keep my commandments.

"And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him." Acts 5:31.

C. We should feel the need of the Holy Spirit.

Christ warned his disciples not to go out rashly to the work of God in their own Strength. "And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the Promise of the Father, which said he, ye heard from me. For John indeed baptized with water, but ye shall be baptized with the Holy Spirit not many days hence." God's promises are not lightly given. They represent a great need, or they would not be given. But God is interested in our equipment. And Christ has prayed for us, that the Father would send it in Christ's name. And if Christ' has prayed for it for us, how much more should it be a subject of prayer on our own part. That work, **wait** for the promise of the Father, does not mean a mere idling of our time. But **waiting** as that word is used continually in the Psalms, patient, continuing, steadfastness in prayer. So the disciples understood it. They continued with one accord in prayer until the day of Pentecost was fully come. And their prayer was granted. "If ye then being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Tarry ye therefore in your Jerusalems, until ye are endewed with the Spirit's power. The Ever versatile Spirit can meet every need of every man, and every age. The Church never more needed this **Comforter,** this **Vindicator** of Christ in an age of skepticism and doubt, this **Interpreter** and **Guide,** this great **Enabler.** But God will be inquired of for his promised Gifts.

WHAT SORT OF PREACHING WOULD WE DO IF PENTECOST SHOULD BE REPEATED?

REV. R. M. ALLISON.

Pentecost was not the result of changed methods but of changed men. Those one hundred and twenty believers who had been meeting together day by day for earnest prayer were suddenly and completely changed. "They were all filled with the Holy Spirit." The multitudes came to see them. Why were they so full of joy and praise and thanksgiving? Let us hope that if Pentecost should come again that there would be a great change in our lives.

The crucifixion of Christ had brought the disciples to the lowest depths and had dashed all their hopes to the ground. Then came the unlooked for resurrection and after this Christ showed to them how the Scriptures had been fulfilled in Him.

It is said that thirty six distinct prophecies of Christ were fulfilled the day of the crucifixion. No wonder that the Bible became a new book to them and they searched the Scriptures as never before. Then came the mighty outpouring of the Holy Spirit and their lives were cleansed and they were all filled with the Holy Spirit and they could not but speak the things that they had seen and heard.

"The Day of Pentecost brought a new power among men." These disciples who had been ordinary people were suddenly equipped to do an extraordinary work. It is not by great preaching but by great witnessing that sinners are brought to the feet of Jesus. They had been accustomed to meet behind closed doors. After Pentecost they stood up boldly and began to tell what the Holy Spirit had done in them. There was no witnessing till after they had been filled.

To what did the disciples witness? First, to the fulfillment of the Scriptures. Second, to the crucified and risen Christ. Third, they urged the immediate repentance and confession of sin. Fourth, they honored the work of the Holy Spirit. There are spiritual laws as well as natural laws. They sought to do all the will of God. The words of Peter to the Sanhedrin we need to heed today, "God gives the Holy Spirit to them who obey Him." If we expect the Holy Spirit to move people to repent we must work in accordance with God's spiritual laws. They did and there were astonishing results. If we will do His will today we shall also be surprised at the results.

God does not have any different spiritual laws today than He had then. It is only within the last 100 years that electricity has become a practical force, but there has always been elec-

tricity. When people conformed to the laws of electricity, there were marvellous results. God who made the electrical laws has His spiritual laws and when we conform to them there will be astonishing results.

"Men are God's method. The Church is looking for better methods; God is looking for better men. The Holy Spirit does now flow through methods, but through men. He does not count on machinery but on men. He does not anoint plans, but men."—Bounds.

All the great revivals in history have been connected with men who were on fire for God. God prepared the man and the revival followed. What did Wiclif and Huss Do? They preached the Word, exhalted Christ, and urged sinners to repent immediately. What did Whitfield and Wesley do when so many thousands were converted? They preached the Word, exhalted Christ, and urged sinners to repent and be filled with the Holy Spirit. At this time there was also the special emphasis on prayer. John Wesley said, "Give me 100 preachers who fear nothing but sin and desire nothing but God and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of heaven on earth. God does nothing but in answer to prayer."

Prayer was also prominent in the revivals of Edwards and Finney. Finney urged especially the preaching of the Word to cause immediate repentance of sin. In Mr. Moody's revivals, he preached the Word, exhalted Christ and relied on the Holy Spirit to produce the conviction of sin. The Korean Pentecost in 1907 was preceeded by nearly six months of daily meetings for prayer. The night when the Holy Spirit came upon them, there was a short sermon and afterwards the people began to pray. Dr. Blair describes that event as follows: "As the praying continued, a spirit of heaviness and sorrow for sin came down upon the audience. Man after man would rise confess his sins, break down and weep, and then throw himself to the floor and beat the floor with his fists in perfect agony of conviction. Every sin a human being can commit was publicly confessed that night. Their sins rose up in all their vileness, till shame and grief and self loathing took complete possession. We may have our theories of the desirability or undesirability of public confession of sin. I have had mine; but I know now that when the Spirit of God falls upon guilty souls, there will be confession and no power on earth can stop it."

This Spring I attended two revival meetings in Fei county. One afternoon, a young man who was leading the meeting, gave out a hymn and began to read the verses of the hymn and

explain the meaning. He had not finished, when some one arose and said, "I have sin," and began to confess his sin. After that there was confession for perhaps two hours. There had been no sermon, no urging of sinners to repent. The Holy Spirit was in charge of the meeting. In those meetings over 400 confessed their sins. There was the preaching of the Word, exhalting the crucified and risen Christ, and honoring the work of the Holy Spirit.

When the Holy Spirit comes upon people there is the realization of the utter unworthiness to stand before God and the awful sense of sin. A revival is not produced by great sermons but by great praying. In the revival in New York in 1854 very little preaching was done, and this was also true of the revival in Wales some fifteen years ago.

So far as I have been able to investigate, the revivals that have occured since Pentecost have all come in accordance with the Principles set forth in the second chapter of the Book of Acts. Earnest praying, the spiritual teaching of the Word, exhalting the crucified and risen Christ, and honoring the work of the Holy Spirit. We have no assurance that God will give an outpouring of the Holy Spirit on any other grounds.

Preaching that the Holy Spirit will honor must be true to the Word of God. The Word is the sword of the Spirit. Only the Holy Spirit can cause conviction of sin and change lives. No human power can either cause a sinner to repent or take away his guilt of sin. Pentecost if it means anything, means a changed life, a cleansed life, a life endued with power from on high. Some urge that the Bible cannot be taught effectively to unconverted people, especially in China where there is no Christian background. This is just the opposite of Him who said, "My Word shall not return unto me void." For example if you are talking to a group of unconverted people about sin, is there any better way than to explain to them the five definitions of sin that we have in the New Testament? Any audience can understand them and it will open up an entire new line of thought to them which may result in the conversion of some of your listeners. One of the best personal workers that I know uses his Bible in talking with people to show them why they should become a believer in Christ.

Our preaching should be constructive. We should seek to show people the way to Christ. In the different sermons that are recorded in Acts, they all lead to Christ. There is no mention of their doubts or what they didn't believe. The people to whom they preached were in bondage, without hope, and did

not know what to do, just like unconverted people in every age. I have sent thee, said Christ to Paul, "to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me." The preacher is more than a messenger, he is a pilot to freedom and light.

Preaching that the Holy Spirit will honor must exalt Christ, for He came to glorify Christ. The preaching of the disciples after Pentecost was Christ centered. The Christ who was raised from the dead could do anything. They were His witnesses. Christ filled all their vision and their burning desire was to make Him known. No persecution could quench that flame and the motive of their life was well summed up in the words of Paul, "For me to live is Christ."

Our preaching must honor the Holy Spirit. It was not what Peter said, that caused the 3000 at Pentecost to repent, his preaching was in the power of the Holy Spirit. The Holy Spirit knows who will be reached in the audience to whom you speak and how to reach them. When we work in co-operation with Him, He will direct us what to do. When we follow our own way there is no result. Two young men some time ago were each assigned a new field. One young man had many plans and ways of reaching people that he felt sure would work. For some reason or other his plans did not produce results and his work was almost a complete failure. The other young man sought to work trusting in the power of the Holy Spirit to convict people of their sins. He has a group of nearly thirty believers. Let us hold fast to the principle that conviction of sin is alone the work of the Holy Spirit.

Preaching that the Holy Spirit will honor must denounce sin. "When He is come, He will convict of sin." If we soft pedal on sin, or have no conviction about sin, if we think we can get a person started in the right way without their repentance, we have forgotten that Christ Jesus came into the world to save sinners. The cross will stand to the end of time as the visible emblem that no man can come to God without his sins being forgiven through the blood of Christ. Jesus said, "No one cometh to the Father but by Me," so in all we do we must exhalt Christ for sinners slain. Sin is bondage, Christ brings freedom. Sin is death, Christ gives life. Sin is despair. Christ creates hope. Sin is rebellion against God, the Holy Spirit ennables us to obey joyfully, live loyally, and witness courageously for Christ, the sinners' Friend.

THE SPIRIT WHICH PENTECOST WOULD BEGET IN THE CHURCH.

REV. C. V. REEDER.

Pentecost has been described as the birthday of the church. It was the day divine life came with power and quickened a lifeless group of disciples into a living, life-giving church. During the past few days, our thoughts have been turned to the question of what actually happened at Pentecost, and the answer has been that the Holy Spirit brought into existence 1. an obedient church, 2. a praying church, 3. a united church, 4. a witness-bearing church, 5. a transformed church, 6. a loving church, 7. a triumphant church, 8. a fruitful church, 9 a joyful church, 10. a comfort-bearing church.

The way my subject is stated, implies that the church of today has not these qualities. Yet I would remind you that God is the same today as yesterday and the Holy Spirit is at work today just the same or to a greater degree than He was on the Day of Pentecost. The Spirit which is the life of the church has not been withdrawn or withstrained but God still gives us the Spirit without measure. The Spirit is still at work in the hearts of men, convicting them of sin and converting to righteousness. We must not loose sight of this fact. "For except the Lord build the house, they labor in vain who build it." We today would be as impotent as the disciples on the day of the crucifixion were it not for the work of the Spirit brooding over the hearts of sinful mankind and quickening those who are dead in trespasses and sin into newness of life.

The mission enterprise which was born of the Spirit and guided of the Spirit is still under the guidance of the Holy Spirit. He is still with us and we have but to write out our check on His Bank of Power to have Him honor it. Our trouble is that we receive not, because we do not ask or because when we do ask, we ask amiss. The Spirit directed all that was done in the early church. He is directing in the same way today the **real** history of his church. The fruits of the Spirit are the same today as they were on Pentecost. We today have a transformed church, and the transformation is taking place today. Think how Xavier prayed, "O, Rock, when wilt thou ever crack and open to my Lord?" Robert Morrison's seven converts were men who carried poison with them lest they be discovered to be Christians. They would rather die than fall into the hands of their persecutors. Yet by 1900 the Spirit had so penetrated and transformed Chinese Christians that many

were martyrs like the first martyr, Stephen. And what about the Rock-China? Is China rock-like, impervious to the work of the Spirit of God today? If anything, some might think she is too plastic and unstable these days, but let us remember that before our very eyes we are seeing Xavier's prayer answered and God is turning and over turning this nation, until it becomes a nation whose God is the Lord. The rock has turned to molten lava. Let us pray that when it solidifies it will be Christian. This to my way of thinking is no time for discouragement, but a time of boundless hope. China is on the move. The Spirit of God is wrestling with this nation and she is conscious of a Power that is breaking up the past bondages and transforming the land.

God not only works in and through his church, but the Holy Spirit is as pervasive as the air itself. The Holy Spirit is God and God is everywhere and at work everywhere and always. It is this fact which makes possible the growth of the church. You and I have had the experience of finding that the way has always been prepared for us by God's Spirit. At the appointed time, in the purpose and plan of God, we were the chosen agents to do our part in some work of grace that was more far-reaching than the measure of our minds. So it was with Philip, the evangelist. The Spirit led him to the road going down to Gaza, away from the city, a desert way. What chance was there for a work of Grace to be done? But it was at the command of the Spirit that he ran and attached himself to the chariot of the Ethiopian eunuch. Notice how the Holy Spirit was already at work in the heart of that man from Africa. Notice the passage of scripture he was reading—Isiah 53, a wonderful text for Philip to use in preaching Christ. Was it then to be wondered at that this proselyte from another nation found Salvation? If Pentecost came to the church today, we would have a vivid sense of the actual presence and guiding power of the Holy Spirit in all phases of the Church's life.

The Book of Acts is the History of the work of the Holy Spirit accomplished through men controlled and directed by Him. In Acts the second chapter, the story of Pentecost, we find that Peter's sermon was inspired by the Holy Spirit. In the new experience of the Spirit's presence, Peter's mind was led to the prophesy of Joel, which was that day being fulfilled and also foretold an even larger fulfillment in the future. Pentecost itself was a prophecy of the day when all that divides and separates nations and peoples would be done away. When the difficulties of language would no longer be barriers. Pentecost

was the opposite of Babel. At Babel- the people who already spoke one language, found that because of their sin, their language was broken up into conflicting and confusing dialects. But the gift of the tongues at Pentecost was a unifying force. The tongues of fire symbolized the witnessing power of the Spirit and the fact that all understood, was proof that the curse of Babel is to be removed, when the dispensation of the Holy Spirit comes to an end. Are we not seeing today in the widespread printing and sale of the Bible, a partial fulfillment of the Pentecostal power when "all heard them speaking in the language wherein they had been born."

With this new power to witness, the disciples went forth following the guidance of the Holy Spirit to work wonders, to suffer, and to die, confident of the resurrection that is to come. The new-found boldness was due to the consciousness of having the approval of the Holy Spirit, and when persecution came at the death of Stephen, the Holy Spirit directed their ways so that the fire which had been kindled in Jerusalem was scattered far and wide throughout the whole of Judea. Satan instigated men to crucify our Lord, thinking that the Death of Jesus would end the matter. But God used the councils of wicked men to further the purpose of His saving grace. So after Stephen's death, Satan sought to put out the fire which had burned so brightly at Jerusalem. But it was like taking burning embers and casting them hither and yon among dry tinder. Wherever they fell, they ignited new flames, and new centers of the purifying work of the Holy Spirit sprang to life and power. The disciples were led to go to Samaria. The Holy Spirit broke down the barrier of race and taught Peter that the Gentile Cornelius, was a brother in Christ. The Holy Spirit said, "Separate unto me Barnabas and Paul for the work I have for them to do" and the great missionary journeys began. The Holy Spirit did not permit Paul to go into Bythinia, but gave the vision of the Macedonian call. The early church was ever conscious of the directing power of the Holy Spirit. If Pentecost came to the church today, we too would have a sense of commission and confidence in our call and the power of the Spirit would burst forth constantly in new endeavors and larger avenues of service. Let us open our eyes and see if we do not have evidences of the Spirit's work in our midst.

I call to mind the meetings held by Pastor Wang Ming Dao in Wei Hsien in December of 1929. The opposition to religions work in the schools was at its height. The students were feeling a new surge of patriotism which ran counter to the

gospel message. But Mr. Wang is a man who is a scholar and has had a Pauline conversion. He spent a year of intense study of the scriptures and now he speaks a living message in the power of the Spirit. There was no trouble about getting the students out to hear him speak. You couldn't keep them away for here was preaching of a different sort. It had pentecostal power. Yes, the Holy Spirit is today raising up spiritual leaders among the Chinese who are carrying on the work which Peter, Stephen, Barnabas and Paul so effectually started.

The church today as of old will have the gifts of the Spirit. I. Cor. 12:4. "Now there are diversities of gifts but the same spirit. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit, and to another faith in the same Spirit, and to another workings of miracles and to another prophecy, and to another discerning of Spirits" and so on through the list. We must look for and expect and pray for such manifestations of the Spirit. Then the church as in days of old will have its Spirit chosen leadership. For God still uses in his Spirit-filled church, spirit-filled men who become apostles, prophets, teachers, workers of miracles, men with gifts of healing, helps, governments and even divers kinds of tongues. "Are all apostles? Are all prophets? Are all workers of miracles? Have all gifts of healing? Do all speak with tongues? Do all interpret?" But Paul goes on to declare that great as these gifts of the Holy Spirit are, they are not enough without the still greater gifts of faith, hope and love. And he exhorts the Corinthian church and us in these words, "But desire earnestly the greater gifts" and "the greatest of these is love." If Pentecost came today we would not only have a Spirit-guided church, a church possessing gifted men full of gifts of the Spirit, but above all else we would have a church possessing the fruits of the Spirit.

"The fruits of the Spirit are love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." These were the fruits of the day of Pentecost. **Love.** The story as related in Acts, the second chapter, is saturated with the love which filled to overflowing the hearts of the early disciples. With one accord love united their hearts so that all their acts were the overflow of hearts filled with love to God and man. Love showed itself in the desire to communicate to others the story of Jesus. Love led to the sharing of food and property. Love made their witnessing effective and it was this qualiy in their

fellowship which united their hearts and made it a new experience. Now the church today would have a new baptism of love if the Holy Spirit is allowed free course in the hearts of believers. One of the greatest missionaries the Chinese have known was Dr. Hunter Corbett. What was the quality which endeared him to their eyes and made his life so fruitful? I think it was above all else his love, spontaneous love. Love overleaps the barriers of language as it did at Pentecost. Pardon my using my own mother for an example. You know she was with me here in China for two years. She was too old to learn the Chinese language but that did not matter. She did things, she thought of things to do to help the Chinese. I often remonstrated saying, "If you lived in China longer, you wouldn't do that. You are easily taken in and deceived, go slow!" But it was of no use. She couldn't help being of service. A need called forth a deed of love. What was the result? Well, since returning to China this last time, I do not know how many Chinese have asked me about my mother. It is polite to do so but often the remark has been volunteered, "She had much love!" I would be glad if after forty years of service, the Chinese could say, "He has much love!" No, a spirit-filled church or individual is loving. Paul after listing the gifts of the Spirit says, "But desire earnestly the greater gifts." "And moreover a most excellent way show I unto you." "If I speak with the tongues of men and of angels, but have not love, I am become a sounding brass or a clanging cymbal." The most important gift of the Holy Spirit today is his begetting in our hearts love. What is the state of love in your heart and my heart today? Is there a love that is genuine? The make-believe kind won't work. In the mission, is love always shown so that our example is like a spring that bubbles over with loving thoughts and loving deeds?

The Chinese church also needs the gift of **joy.** They have it now, but they need more. One of the servants on our compound volunteered this information. "We used to get together and sing in the evenings and we used to have a happy fellowship but now they call us 'slaves of foreigners' and it takes the heart out of our work and engenders the spirit of distrust and suspicion. We used to read our Bibles but now we are afraid of being laughed at and ridiculed and that even by people high up in mission work." Where is the love and joy that led the cooks and table boys of a generation ago to give themselves to the Gospel ministery and to become witnesses for Christ? Do our Chinese comrades see us bubbling over with joy as we go

about our work? Or are the corners of our months turned down these days? I recall a preaching trip with a band of country Christians. One member suddenly took a big run and jump and burst out into song. I said to him, "What is the matter?" He replied, "Oh, I'm just so happy I can't help but jump and cry out for joy. I never before knew how much happiness it gives one just to preach the Gospel." Such joy is contageous and there is no stopping of such a happy band of witnesses, any more than the Scribes and Pharisees could stop Peter and Paul with their threats. "We cannot but speak the things which we saw and heard."

The third gift is **peace.** Persecution and prison was the lot of the early disciples, but through it all they had peace in their hearts. Paul and Silas in prison sang songs in praise of God and the earthquake followed and the jailer was converted. A Chinese pastor related how he and a group of country Christians had been going out day after day in a bandit ridden section and they had no fear whatsoever. They did what many dared not do. Their love for Christ had cast out all fear. They were at peace with God and man. They had no visable means of protection, but the pastor said they were all conscious" that the angel of the Lord encampeth around about them that fear Him." The church today in the midst of all this warfare and banditry and strife in China is finding a peace which the world knoweth not of.

The fourth fruit of the Spirit is **Long Suffering.** As we read in II Cor. the eleventh chapter, the long catalogue of the sufferings which Paul endured and went through with by the power of the indwelling spirit, we are shamed as we think how much we have been exercised over the minor discomforts caused by recent evacuations. Have we taken it patiently to see our goods despoiled? Or have we been tempted to fly into a temper over the upsetting of our cherished plans? When outsiders have fomented trouble in Tsinan Hospital and University, or when we have had to close down hospitals as at Wei Hsien, have the Chinese seen in us that gift of the Spirit, patience and long suffering under trial?

Time does not permit to speak of each one of these fruits of the Spirit. Notice how common place they all are, yet how necessary if we are to have any effective influence as a church in this changing chaos of China. Kindness in daily contacts and in the caring for the sick in our hospitals.

Goodness. Jesus said, "A good tree bringeth forth good fruit". "By their fruits ye shall know them." Simple goodness goes far to break down racial misunderstandings and hostile criticism. **Faithfulness.** Faithful to our Lord in the hour of testing. Faithful in the way we fulfill our daily tasks. Faithful to the students in the class rooms. But above all, keeping faith with our Lord when we are asked to bow down to other gods. **Meekness.** Jesus said, "Blessed are the meek in spirit for they shall inherit the earth." Meekness will always go farther than might in propagating the faith. **Self-control.** Surely this gift is needed today when there is so much going on which we cannot approve. Peter was lacking in self-control when he denied his Lord and cursed but the Spirit gave him this fruit of the Spirit that made him able to control himself and thus control the course of church history. The church in the present crisis, stands in the need of sanity and self-control which shall cause others to respect the church. The Holy Spirit is today giving the church poise in the midst of the present turmoil. And as Christ is lifted up, He will draw all men unto him. This is the Rock against which the gates of Hell shall not prevail. **Gentleness.** Gentleness in dealing with matters of church discipline is also a fruit of the Spirit. Peter in dealing with Ananias and Sapphira did so with gentleness that was none the less effective. So, we too will need all the gentleness possible as we see the mistakes and blunders the church is making. Let us pray that Pentecost may come to the church today, and be evidenced by these fruits of the Spirit. "It is not by might nor by power but by My Spirit, saith the Lord."

WHAT IS PREVENTING US FROM PENTECOST?

Acts 4:23-35.

REV. HARRIS G. HILSCHER, S.T.D.

In the fourth chapter of Acts occurs the account of what might be called the Second Pentecost. This incident describes rather accurately the spiritual experience for which we are seeking. For like these Jerusalem disciples we have already—or should have—experienced the power of the Spirit; what we yearn for now is a new manifestation of his power. Of course, in a sense, to speak of a second Pentecost is a misnomer, for there has been only one Pentecost. In the words of the old hymn, "The Comforter **has** come." And he has come into our lives. What we need is to avail ourselves of the privilege of the Pentecost that has already taken place, to seek for a refilling of the Spirit. Why have we not so availed ourselves? Why the barrenness that we find in our own lives and in the church? What is hindering us—as individuals and as a church—from Pentecost?

The answer to this question is suggested in this narrative. That Jerusalem group experienced Pentecost because, to use the words of Paul, it was praying in the Spirit, enjoying the unity and fellowship of the Spirit, and was walking by the Spirit. Conversely, may we not fail to experience Pentecost because of a **faulty devotional life,** because **of an improper group or social attitude,** and because of **moral imperfections?**

PRAYER IN THE SPIRIT

We notice in the first place then, that this group was **Praying in the Spirit.** But are we? Not that we do not pray. We do pray. Yet, despite all our uttered prayers, may we not be practically prayerless, unable to make the contact, because of faulty devotional life?

Perhaps it is because our **devotional preparation or background lacks something.** Now, in this narrative, one is impressed with the deliberateness of these disciples in prayer. They pause, unhurried, to contemplate God in creation and history. But how often do we stop—and stretch our spiritual muscles to consider his greatness and breathe in his strength?

In the background of this prayer there is also an understanding of Scripture. It is saturated with Scripture language and quotation. These men did not search for a text in a concordance; the words leaped to their lips in a moment of emotion from lives that had fed on the Word.

Then there is loyalty to Jesus exhibited in this prayer, an appreciation of his work and dependence on him that is based on fellowship. There had been a long period of fellowship with him before the first Pentecost. Before this second Pentecost Peter and John had been testifying about him, out of lives still knit to him in spiritual fellowship. You talk about him, keep him in mind, fellowship with him in spirit till finally your prayers, like that of these disciples, throb with his presence, and he will reveal himself. In the person of the Holy Spirit he will enter the life anew.

Pentecost cannot come out of a clear sky. There must be preparation for it. And if we shirk our devotional life, failing to wait upon God, to feed upon his Word, and to have fellowship with Christ, we wait in vain for the Spirit.

In connection with this prayer you notice that this second Pentecost came in the midst of a working church. It did not come out of a clear sky to idle people. They were praying for blessing upon their work. Now this suggests that the **motive of our prayer may sometimes be wrong,** particularly in relation to the Holy Spirit. These men were not praying to be filled; they were asking nothing for themselves. They were simply up against a tough proposition, and sought power to meet it; and behold, the Spirit came! But some of us crave inward peace. perfection, filling of the Spirit, and nothing more. Our prayers do not leap beyond the personal. When certain men told Mr. Spurgeon that they had been filled by the Holy Spirit, and gave as proof the fact that faces were shining, he replied, "Yes but when Moses came down from the mount he wist not that the skin of his face did shine." No, the filling of the Spirit does not come to gratify some personal whim. It comes only to one lost in devotion to some high task, engrossed in doing his duty.

These men prayed for their work. Well, so do we,—but off times in what a different spirit. Back in our hearts, though perhaps we would not admit it, is a selfish lust for our own glory. But these men,—while they prayed for boldness, it was not for their own honor, but in the hope that signs and wonders might be done through Jesus. To him be the glory! They forgot themselves,—and were filled with the Spirit!

You notice they prayed for boldness. That is strange. That was the very thing for which they had no need to ask. Had not the rulers just perceived the boldness of Peter and John? They were bold. Yet where they were apparently strong they felt weak, utterly incompetent. Yet how often we feel

ourselves equal for certain tasks and ask divine help only for other tasks for which we feel less able. What we need in our work is a sense of our utter incompetence. Karl Barth has described the solemn moment when the Protestant minister enters the pulpit before the waiting congregation to preach the Word, and says, "We are worthy of being believed only as we are aware of our own unworthiness". We are worthy of being believed,—yes, or of being effective in prayer—only if aware of our unworthiness. Then the Spirit can come in.

There is still another matter to note. We may fail to pray in the Spirit and so be hindered from Pentecost not only because of an inadequate preparation of unworthy motives, but **because our prayer lacks faith.** We pray for Pentecost and it does not come. Are we surprised? No, we never expected it! On the first Pentecost the disciples were expecting something. Perhaps it was not just what they had anticipated, but something happened. So on this second Pentecost. They prayed for boldness and something happened. It is a fair question to ask, when we pray, or preach, or work, do we **really** expect results? For example, if the next time we preach, a hundred, or ten, or even one person should decide for Christ, how would we feel? We would be bewildered. Such an answer to prayer would be abnormal. On the country, these disciples really thought the power of Pentecost to be available. Answer to prayer was for them the normal and expected thing. The other day I read of a minister who was not a great preacher as the world calls preachers, but whose church was crowded and to whom the Lord gave many souls. And a friend of his explained the secret when he said, "Every time he entered the pulpit we could hear him saying softly, 'I believe in the Holy Ghost! I believe in the Holy Ghost!' "

FELLOWSHIP OF THE SPIRIT

We have been thinking about Prayer in the Spirit. We have considered this first because prayer usually appeals to us as the obvious way to Pentecost. And yet it is not the direct way. Before prayer can be effective certain attitudes and habits of our lives must be corrected. This leads us to note that this Jerusalem group lived in the **Unity and Fellowship of the Spirit.** We, failing in this are hindered from Pentecost because of improper group or social attitudes.

Notice, **the group became the unit of prayer.** We have spoken of devotional life as if this were a purely personal affair. But really it is not. The apostles returned, not to a prayer

closet, but to their own company. Fortunate they had a company to which to return! This was not a group of preachers or leaders, but apparently just a group of Jerusalem church members. What we have here is **a church at prayer.** The apostles brought their problems back to them, and spontaneously and unitedly they responded. There was no announcement, no called meeting or program. Heart was simply so attuned to heart that electrically all were charged with the burden of prayer. Can that be duplicated in our society? We sing, "Blest be the tie that binds", "We share our mutual woes". Yet in our mission or station we are so separated by various interests and activities that when a request for prayer comes from some other department of work than ours we respond only formally or indifferently. Or maybe personal prejudices or temperamental differences hinder our praying in the Spirit. Or perhaps differing theological emphases lead us to mistrust one another and suspicion kills our prayer. We cannot pray together. And we also find it impossible to **pray together with the church.** Here are differences in outlook, culture, education. How can heart beat as heart? Or, perhaps, as leaders from abroad we feel our authority, born of long training in an imperialistic tradition. But Pentecost will never come for us at all, and only with difficulty will it come for the church, till we come down to their level,—no! till we realize that there are no levels and that we are one in Christ Jesus. Then we can pray together. Then the gates will be open for the Spirit.

As a corollary to this united prayer we have **the common life of the believers.** They had all things in common. Perhaps you say that this was a result, not a condition, of Pentecost. But remember even before the first Pentecost the one hundred and twenty in the upper room were leading a common life. The Holy Spirit came when there was a willingness to manifest this loving Spirit. Pentecost will come only when we have broken down the barriers between Christians. Then we will be able not only to pray together, but to live in mutual helpfulness. I do not suggest a return to New Testament communism, or that the church should become such a mutual aid society as she was in the early centuries, but I do plead for a reassertion of love and the full spirit of Jesus in all walks and relations of life. When we Christians, be we foreigners or Chinese, cast out all bitterness, jealousy, pride of place or learning, and all that divides, and learn to love, Pentecost can come again. Here is a Christian of prestige who looks with scorn or patronizing pity on other Christian brothers. Here is a philanthropist, proud of his

charity, who really loves others—impersonally Here is a teacher, respected for his learning, but never coveting the affection of his students. And there are others of the same ilk. Such is not the fellowship of the Spirit. Such attitudes destroy the common life of believers. Such a spirit paralyzes Pentecost.

Also, we should notice that in this common group life was **the possession of Common gifts.** These disciples were **all** filled with the Spirit, and **all,** not merely Peter and John, spoke with boldness. Later we read that grace was upon **all**—and that means, in part at least, grace from God, a spiritual gift. There is no limitation to the gift of the Spirit. In the early church men and women, apostles and laymen, the old men with their dreams and the young men with their visions, all received the Spirit. No matter how humble a man might be, the gift was for him.

But are we, in our positions of leadership, so willing that the humble brother possess the gift? A considerable literature is being built up on the premise that our missionary methods have ignored just this principle. Whether this premise be right or wrong, it is contended that we have been willing to ordain men to the ministry or eldership only after such a long process of nurture that they have been so torn from their environment and conformed to our ecclesiastical and theological systems that they have lost that fresh, spontaneous testimony they had back in their native village when they first loved the Lord. I do not know that we have been guilty of this. Yet there may possibly be more truth in this contention than we like to admit. Perhaps this is preventing the spontaneous, indigenous expansion of Christianity. Perhaps it is hindering Pentecost in our midst. "Quench not the Spirit!" How? Paul's next clause tells the tragic story: "Despise not prophesyings." And where the Spirit moves on any soul, humble, uneducated though he be,—where the Spirit of prophecy, of exhortation, of leadership appears, even if its manifestation grates on our sensibilities,—use it! We are not the only custodians of the divine mysteries. The message of Pentecost was spoken in many languages. The Spirit and his gifts are for all. "In the last days.....I will pour out my Spirit upon **all** flesh. And until we have a longing to see this promise realized in our midst we are preventing the fellowship of the Spirit, we are impeding the coming of Pentecost.

WALKING BY THE SPIRIT.

But we have not yet quite arrived at fundamentals. We have thought about Prayer in the Spirit and Fellowship of the Spirit, and have realized that Pentecost is impeded by our faulty devotional life and by our imperfect group relationships. But Prayer in the Spirit and Fellowship of the Spirit rest back upon something more. These Jerusalem Christians **Walked by the Spirit.** And we, lacking this walk, being morally imperfect, impede the Spirit and hinder Pentecost. There are sins in our lives that must be cast out. "Grieve not the Holy Spirit", says Paul, writing to Christians, and he enumerates a catalogue of sins. And in connection with another list of sins he says, "Walk by the Spirit and ye shall not fulfil the lusts of the flesh." "Walk by the Spirit"! This is what these Jerusalem Christians did. We are not told much about this walk but what little we are told reveals its radiance. There was love and fellowship. There was rigid honesty required as shown by the Ananias incident. Their other actions were such that it could be said that grace was upon all,—and this means not only grace from God, but grace from the people as well. Like the group after the first Pentecost, they "had favor with all the people". As nearly as was humanly possible this was a sinless community. The fruits of the Spirit were manifest in them. The norm of perfect human life had appeared in Juses, and now through the Holy Spirit they found that perfect life available for themselves. Perhaps you say this life came after the Spirit had possessed these people. Yes, but the point I want to stress is that they were willing for this life to possess them. They were willing to be purified of their sins. Pentecost could not come out of a clear sky upon unready, unresponsive hearts.

And here we come to the crux of the whole problem of what is hindering us from Pentecost. In our individual lives we do not walk by the Spirit. There can be no true prayer of fellowship in the Spirit till our lives are cleansed. How is it to be? By praying **for** the Spirit? Listen: "I beseech you,... **present** your bodies a living sacrifice". Paul is speaking to Christians. How we pray for cleansing and filling of the Spirit, for some divine intervention, when what we need is surrender! "Present your bodies": we are not petitioning God, God is petitioning us. We must surrender to him. Of course, if we are children of God, the Spirit is in us; he should completely possess us. But in actual fact we know what a little area he does possess; how we hold on to secret sins and selfish motives. And yet we dare pray for his filling! Not till we let go will he come

in. Brethren, as children of God we do live by the Spirit, he is in us. Then, "If we live by the Spirit, by the Spirit let us also walk."

Perhaps we do think we are walking by the Spirit. We try so earnestly, by stern moral discipline, to live a godly life, and it is so difficult. Maybe, after all, we are not walking by the Spirit. For surely this is not the impression one gets from the New Testament narratives. There is spontaneity, abandon, a letting go of self, a life of liberty in the Spirit. These people lived as they did because they couldn't help themselves; they had to act as they did. They were living not by the self dependence of moral discipline; they were walking by the Spirit. They held nothing back and the Spirit completely vitalized them. "What had happened?" asked Stanley Jones. "Utter self-surrender had precipitated Pentecost. They had given themselves, so God could give himself. Pentecost was the result. It all waited on that human self-giving". Why cannot we experience the same? "It all waited on that human self-giving. It still waits on it. Pentecost is not merely an event in time; it is a continuing principle in our Gospel, and is available whenever the conditions are fulfilled". Yes, the answer is simple, but the remedy is not easy. It takes courage. There are unsurrendered areas in our lives into which we will not permit the Spirit to enter. What they are only the individual must determine for himself.

Is it some unsurrendered area in the past? Sam Shoemaker tells of a woman who came to his church without getting much from its services. Finally she went to her daughter and daughter-in-law, with neither of whom she could get along, and made a clean breast of her sins against them. It restored their relationship, and let God into the woman's heart so that she got release from herself. "Many of us", says Mr. Shoemaker, "will never get any further with God until we make right an old grudge, a resentment, an unforgiving attitude, or perhaps restore something that doesn't belong to us. We like to say that this belongs to the distant past, but what is still a factor in your present consciousness belongs to your present."

Is it fear, worry, fret, some difficulties we will not trust to God and are trying to meet alone? Is it timidity in testimony? We are afraid to tell exactly what Jesus has done for us. We preach a faultless creed or history, but they are unconvincing for lack of the ring of personal experience. We do not infect others with God, like the early Christian missionaries.

They were spiritually contagious. But we hold back our Gospel of personal experience of what Christ has done for us. Perhaps it is because we have none to share.

And then there are cherished sins. "Grieve not the Holy Spirit"; "Walk by the Spirit": and in connection with these Paul lists a vast array of sins, perpetrated by Christians. Some were gross sins,—and we know how they are still dragging the church down, areas unsurrendered to the Spirit. Then there were and are other sins, condoned by the world, but just as despicable in the light of the Spirit,—jealousy, greed, pride, uncharitableness, unsurrendered areas that still baffle us and prevent the coming of Pentecost. And there are still more intangible sins: lack of social mindedness; sins against God and his work: spiritual self-sufficiency, secularization, over-occupation, self-planning, our laying down specifications and then asking God for power,—as one said after yielding to the Spirit. "I **had** been asking God to help me in **my** work, now I let him pick me up and use me for **his** work." Yes, there are a multitude of sins in our lives, unsurrendered areas.

Now isn't this the secret of our barrenness? For many of us there is a lack of reality in our message and work. We have lost the buoyancy of an old experience. We are not walking by the Spirit, and we know it, and pray for a new experience, a new outpouring of the Spirit to take the dimness of the soul away. But this is not the way out. The secret lies not with him altogether, but with us. He is waiting to empower us; we must pay the price. And until we pay it we are preventing Pentecost.

Those of us who have read Stanley Jones' recent book will recall the last chapter in which he tells how with a friend he came to a conference on the Beas river, the river at which Alexander's conquering hosts had turned back and refused to penetrate India. This friend had come to his spiritual Beas; the East was getting him. This morning he said to Dr. Jones "I can't go on unless I can get something. I can teach comparative religions in America, but this is demanding something of spiritual experience that I haven't got to match against it". And with the request not to wait breakfast for him he went to the river bank to settle matters. There God met him and he came back another man. He was then ready, as Dr. Jones puts it "to cross the Beas and go into the soul of India. He could go further for he had gone deeper". His subsequent ministry in India proved it. And then when he returned to America a young minister, recognizing that he had found spiritual adequacy, came

to him saying; "I have been preaching things that are not operating in me. I refuse to perjure myself any longer. I am not going to preach again until I can preach Reality. I'll give God until Sunday to do something for me, and if he doesn't do anything for me before Sunday someone else can preach; I won't". He took Saturday off as a day of retreat, and God, who is ever waiting for willing souls, met him. He was a changed man, with a new dynamic, the Spirit. The next morning when he entered the pulpit the congregation settled back to listen to the old message. But before ten minutes had passed they saw they had a new minister. There was a ring in his words that had never been there before. When the service was over almost the whole congregation was seeking what that young minister had found. "He was going further now, for he had gone deeper".

And until we go deeper—deeper into the experience of prayer, the experience of fellowship, the experience of surrender, we cannot expect to go further into the experience of the Spirit of Pentecost.

JESUS AND PROPERTY

Rev. Stanton Lautenschlager.

Wealth a Means not an End.

Jesus did not say that possessing wealth was a sin or that private property should be abolished. He did teach that property must serve social welfare, that property was made for man and not man for property, that wealth must always be a means, never an end. As a means it is ennobling, as an end enslaving. On the one hand property is the stimulator of character and on the other the fortification of selfishness.

Wealth a Rival Lord.

In the parable of the sower (Matt. 13:22) the climax of difficulties is a mind preoccupied by property worries.

In the parable about treasures on earth and treasures in heaven—wealth is held up as a rival Lord, as a power which destroys the light of the eye and fills the whole body with darkness (Matt 6:19-24) and Jesus adds, "How great is that darkness." Jesus felt the antagonism of private wealth with the Kingdom of God so keenly that he said we must choose between them. It must be God or Mammon, but it cannot be both. Most men who have spent their whole life to get rich look back to the idealism of their youth with a feeling akin to homesickness.

The Divisive Power of Wealth.

God's love draws people together, but great wealth drives people apart. The injustice and iniquity, coming from vast accumulated wealth, creates hate, strife, and class war.

In the parable of the rich man and Lazarus, why does Jesus send the rich man to hell? He does not say he was dishonest or an exploiter of labour, or a lawbreaker. He ate his own. Jesus does not say he was a sinner, but says he went to hell and that the beggar Lazarus went to heaven. He went to hell because he had no sympathy for the poor. His sympathy was not equal to that of the dogs who licked the beggar's sores, He had become sub-human in the essential which makes men men.

Jesus used all his power to unite men in love—to fill men with sympathy and brotherly feeling, to make men big hearted. Everywhere he saw wealth block him. Wealth divided men into classes, made men hardhearted and selfish, fitted them for hell. It filled the poor with hate and envy and the rich with selfishness and greed.

The curse of great wealth is that it destroys all feeling of social solidarity. Dives and Lazarus could live in the same block, but they had nothing in common. They had no basis for mutual sympathy. Dives might be greatly moved if one of his own class was in distress. Lazarus would share a last crumb with a fellow beggar, but he had no ground for any fellow feeling with Dives and his class. Accumulated wealth has cut our world asunder.

In the parable of the rich fool (Luke 12:16-20) wealth and prosperity had also made this man sub-human. He proposed to be at ease and enjoy his wealth all by himself. His human feelings and sympathies were gone. His life no longer had any social purpose. His soul was already dead. His shrivelled heart was too small for the Holy spirit. For him, God said, the Judgment Day had come. God himself couldn't get this camel through the needle's eye.

Attitude Toward Wealth a Condition of Discipleship.

Riches used for self drives God out of the heart as quickly as any other sin. Again and again Jesus makes a man's attitude toward his wealth the test of salvation and the condition of being a follower of his.

The rich young ruler (Luke 18:18-25) went sorrowfully away. He **sought** the higher life of eternal worth. He was rich and young and a ruler. He had a great chance for a great life. But stranded on his wealth he failed to reach the higher life.

The Four Evils of Unconsecrated Wealth.

Jesus believed that wealth selfishly used or kept resulted in four major evils. 1. It minimized the worth of life. 2. It destroyed social solidarity. 3. It kept the lowly low. 4. It made the rich themselves lose all capacity for the heroic life.

The Effect of Jesus' Teaching on the Disciples

What effect did this teaching of Jesus about property and wealth nave upon his disciples and on the early church? Only a few days after his death, when the influence of his teaching and example was still fresh, we read (Acts 2:44,45; 4:32-35) "The believers all kept together; they shared all they had with one another, they would sell their possessions and goods and distribute the proceeds among all, as any one might be in need... Now there was but one heart and soul among the multitude of the believers; not one of them considered anything his per-

sonal property, they shared all they had with one another. There was not a needy person among them, for those who owned land or houses would sell them and bring the proceeds of the sale, laying the money before the feet of the apostles; it was distributed according to each individual's needs". (Moffatt's translation)

The right of private property was taken for granted. Gifts were purely voluntary. But here we have the effect Jesus' teaching had on men who knew him and who had heard him speak.

The Attitude of the Early Church Toward Property.

The early church took Jesus' ideas of wealth as seriously as his ideas of God. In the Epistle of Barnabas we read.

"Thou shalt have all things common with thy neighbor, and not call them thy private property, for if you hold the imperishable things in common how much more the perishable."

Clement:

"The common life, brethren, is necessary to all...For the use of all things that are in this world ought to be common to all men. But by iniquity one says this to be his and another that, and so among mortals division is produced...Say not; I possess it, why should I not enjoy it? But rather, I possess it, why should I not impart it? It is not right that one should live in superfluity while many are in want."

Justin says, "We carry on us all we possess and share everything with the poor."

Cyprian who lived in the second century and who was a great leader of the church in North Africa was a man of great wealth. At his conversion he sold all his property and gave the proceeds to the poor.

The brilliant Tertullian says, "We have everything in common except our wives..... We love one another; we are brothers."

Origin holds that property is a kind of necessary evil and Irenaeus that it is little better than theft. All denounce luxury and excessive wealth.

After Constantine became a Christian and the Church gained power over the State, it had the power to alieviate much suffering and abolish much economic injustice, but it had already lost its social vision and had no program to offer. Constantine called a great imperial church conference to achieve orthodoxy and unity of faith in the interest of the Empire; but he had no interest in the social teaching of Jesus. What was central in Jesus' teaching was henceforth sidetracked.

John Chrysostom, the greatest preacher of ancient times, went back to the teaching of Jesus and gave up all his property at conversion. He so attacked the luxury at the court of Constantinople, that he was thrice banished. Speaking of the rich, he said, "They are robbers, they despoil the passersby, they convert their chambers into caverns, in which they bury the goods of others."

St. Augustine also lived a life of voluntary poverty. He writes, "Private property has then no right in nature, but is a right granted by law. Private Property is the cause of law suits, duels, revolutions, party feuds, scandals, sin, injustice and murders, and so let us keep from private property altogether or if that is unpracticable, at least from the love of it." The Protestant Church at the Reformation returned to the Theology of Augustine, but not to his sociology.

John Wycliffe in his "Civil Dominion" says that the right of the unjust man to property is contrary to the first principles of law, lordship or service. "Not our theory of the community of goods, but the possession of the unrighteous involves theft." That is, Wycliffe's theory of the community of goods was attacked as involving theft, but he replied that it was the unrighteous possessions of the rich that involved theft.

What would be Jesus' Attitude toward our Modern Economic System?

Jesus gave his social message to an agricultural civilization. There was probably not a millionaire in Palestine. The conscienceless and soulless corporations of modern times had not yet appeared. What would Jesus say of the sweat shops of modern industry, where the toilers live in the slums and the moneykings in palaces? What would he say about governments that reduce the taxes of the millionaires and offer bullets instead of a stone when the unemployed ask for bread? What would he say about 10,000 million dollars owned by eight men, while millions trudge the streets seeking work, haunted by the faces of their starving children?

The most Vulnerable Point in Modern Civilization.

Rauschenbusch in his "Social Principles of Jesus" says, "We need a Christian ethics of property more than anything else. The wrongs connected with wealth are the most vulnerable point in our civilization. Unless we can make that crooked place straight, all our charities and religion are involved in hypocrisy."

The Call of Christ to the Modern Church.

The late Studdart Kennedy in his "The Word and the Work" says, "The crucified Christ is looking down upon us.....

He is demanding from us all.....to choose between the glory of reason and love and the glory of force and fear.....He will not go away.....He is going to drive us into a decision with his wounded hands. He bought this world with his blood. It is his. He will not let us have his world for a playground, or for a battlefield, or for a factory, or for an empire any longer. We must give it to him. If we do not give it to him there will be darkness over all the earth. We must decide and this decision is for you and for me."

The Social Creed of Jesus.

It is clear that Jesus believed that all of a man's powers and all his property should be dedicated to the coming of the new social order. He believed when a man's heart was full of the love of God, his property ceased to be **private** property. It became God's property, to be used, not by the orders of a government, but by the orders of a new conscience for the public good.

The Church can only regain Social Leadership if Dominated by the Spirit of Jesus.

If the Church is to regain leadership in the world she must be filled with the same social sympathy which was the controlling passion of Jesus. He could feel the sufferings of the poor. He said when one of the least of men is hungry, He is hungry. Any system that enriches the few at the expense of the masses, exploits Jesus. While men were oppressed and in captivity He said He was not free. When He saw that the masses were as sheep without shepherds, He sent out the twelve. The church grew out of the social sympathy of Jesus. He said, "Blessed are ye poor for yours is the Kingdom of God. Woe unto you rich for ye have received your consolation." Jesus believed that the future belonged to the poor—to the masses, and that the day of the power of wealth was past. Before there was democracy, representative government, socialism, and labor movements, Jesus instinctively sided with the poor and the oppressed.

For the first 300 years of her history the Church was a proletarian movement—a movement of peasants, slaves, and city workers. When the Church will again fearlessly take her stand with the great social movements of our modern world against the control of the world's life by the vested interests, she will regain leadership in creating the new age of social righteousness. Jesus said to those of his day, "You understand the signs of the weather, but not the signs of the times." The new age is coming. It is at the door, whether the Church will usher it in depends on whether she is dominated by the spirit of Jesus or not.

THE PRICE OF PENTECOST

REV. EARLE J. WOODBERRY

Scripture 2 Kings 4:1-7.

All we have planned, all we have prayed for, all we have done thus far will be a failure unless we receive from God. What are we expecting as we gather here this morning? Have we come to hear something new; to see something interesting; to have a new emotion, another thrill? Have we gathered to hear from man or that we may receive something from God?

You will remember the account of the lame man in the Acts of the Apostles who was laid daily at the door of the temple which is called Beautiful, who seeing Peter and John about to go into the temple, asked to received an alms. We are told this significant fact that he expected to receive something from them, and we know how his expectation was abundantly rewarded.

I wonder if we noticed that very pertinent question in the story we have just read together for our Scripture lesson, "And Elisha said unto her, 'What shall I do for you'? What shall I do for you? That is a question that God is ever putting to those who feel conscious of a great need. Take that instance of young Solomon, just a bit of a boy who had just been crowned king of a great empire, and so intense was his crushing sense of need that he called the whole nation to gather with him before the tabernacle at Gibeon. There we are told he offered a thousand burnt offerings, a whole stock-yard full of cattle, upon the altar before the Lord—so intense was his desire to have his prayer answered. And that night God appeared to this boy with this great sense of need and responsibility and said unto him, "Ask what I shall give thee." And today God is looking deep down into each one of our hearts with a passionate yearning to bless us, for in His very nature He can not help giving, and is making that offer to you and to me, "Ask, ask what I shall give thee."

We are met at this anniversary of Pentecost and each one of us is conscious of the dire need in our missionary service of the power of the Holy Spirit. Everyone of us needs power. Everyone covets power. Every willing heart has the promise of power, but everyone does not possess the promised power. Some of us will look back at the conclusion of our missionary work in China and at the close of our life with a sense of keen disappointment; and the reason will not be far to seek: it will be because we were not willing to pay the price of power.

Everything costs. This is a law of exchange which rules in every sphere. Not only does this hold in the business world but in every sphere of life and also in the higher realm of the spirit. To get we must give; to receive we must pay. Too often we are willing to pray for power but are we willing to pay for it? Pentecostal results are obtainable only on Pentecostal conditions. What then is the price of Pentecost? Let us see what we may learn from this story of long ago.

The story is about a poor widow and her sons. She was lonely; she was weak; she was poor; and she was in debt. The creditor was insisting on immediate payment. The debt was so great that she was absolutely unable to pay and her two sons were about to be taken by her creditor to be sold as slaves. Do we not see here a picture of the church, of every true Christian; for with the Master gone away the true Christian is like this widow. Every real Christian in this world is lonely, weak, poor and a debtor: a debtor to God and a debtor to other men. The debt to God has been paid for us by Jesus Christ but the debt to our fellow men is still being charged to us. What this debt is we must learn from God's Word, for what He tells us to do we **ought** to do, and what we ought to do we owe: they are the same.

Paul's conscience was a creditor demanding payment. In Romans 1:14 he tells us, "I am debtor (to preach the Gospel) both to Greeks and to Barbarians, both to the wise and the unwise, for it is the power of God unto salvation to everyone that believeth" and the wrath of God is revealed from heaven against all unrighteousness of men who hold the truth of God in unrighteousness; and, tho they may not know it, they are all without excuse. Yet you and I will be held responsible in God's sight if we do not warn them. The giving of the Gospel is a debt—a debt we owe to the world and we must pay. Have we paid?

Secondly, in Acts 5:28-29 we read, "We ought to obey God rather than men". In the context of these verses we have a situation similar to the one we are facing at present in China. And when temporal authority charges that we preach no more in this Name it is for us with holy boldness to maintain our obedience to the divine authority. But to each one of us as individuals comes this imperative injunction, "We ought to obey God". Every moment we live we must obey God. Oh, let us look deep down within and frankly test our lives and our service. "In every heart there is a cross and a throne and each is occupied." Who is occupying the throne of our heart, God or Self? This Self

in us has an uncanny way of getting down from the cross and mounting the throne of our lives, hasn't he? "Do all to the glory of God". Is there rebellion in our hearts and is it smouldering even now at the thot of the high standard God requires. the denying of Self and the taking up of the cross to follow Him?

Thirdly, on the night before His passion (John 13:14) in the close intimacy of the upper room our Master gave to us not only a new commandment but an example; adding" Ye also ought to wash one another's feet." We owe it to our brother to do this and he owes it to us. Are we really washing his feet or "stepping on his corns"? And, what is the temperature of the water we are using: scalding hot or chilling, icy cold? Now I don't say he doesn't deserve it! Oh, the censoriousness, the criticism, the slighting remards that rob our brother of his good name and prejudice another against him! How much better it would be, in a spirit of meekness, yet with unmistakable plainness, to "go and tell our brother his fault between him and thee alone"; to do so in a spirit of yearning love, humility and gentleness and to receive his suggestions also with patience and receptiveness. If only we were all truly kind and loving; were humble and "of one heart and of one mind", saying only that which is kind, believing only the very best of one another, passing on no idle tale—that **would** be Pentecost, wouldn't it? "My, what wonderful people these Christians are," outsiders would say; and it wouldn't be necessary to preach very much, our time would be so full just explaining to eager seeking folks from where such power comes—from Whom we have received. Remembering the beam in our own eye, oh, let us forget the moat in our brother's eye and wash his feet.

Again, in Rom. 15:1 we find: "we that are strong ought to bear the infirmities of the weak and not to please ourselves". What a debt many of us owe right here! We are so busy with our mission machinery, our plans for expansion and extension that we have no time for other's burdens. Yes, "so laboring we ought to support the weak", to "bear one another's burdens, for only so can we fulfill the Law of Christ". Might we not dispense with many of the committees and much of the church machinery if we but paid the price?

Fifthly, we have the admonition of the aged apostle John (1 Jn.4:11) "We ought to love one another. Brethren, if God so loved us (and if God can love us we certainly ought to be able to love anybody) we ought to love one another"—not just endure each other nor merely enjoy some boon companion but

truly to **love** one another—even the unthankful and the unloving. "By this shall all men know that ye are my disciples if ye have love one to another." And was not this outstanding characteristic of the early Christian church community—the seal of the presence of the Holy Spirit, the seal a sad and weary world is looking for today-love? Love that suffereth long and yet is kind, patient, self-forgetting; love that is sympathetic, tender, pitying, compassionate and gracious, that thinketh no evil. O, friends, have we allowed some subtle temptation to entice us from our faithfulness to God's will and God's Word, to rob us of our spiritual strength and to cause us to lose our sensitiveness to His love? It is so easy when we lose the vital union and communion with God, and consequently our spiritual strength, to blame those with whom we are living and working while really deep down in our hearts (if we would pause to think) is the knowledge of our own lack of obedience, a lowering of the standard by some act of unfaithfulness or self-indulgence, and this is the real cause of our failure.

"Why do ourselves and others this great wrong
That we are not forever strong?"

Yes, we owe it to our fellows as well as to our God to obey God. What a great debt of love and sympathy we owe, and how can we pay it?

Finally, in Luke 18:1 the injunction is laid down, "We ought always to pray and not to faint". And again "Pray without ceasing". Kindly pardon a personal reference here. One day when my younger sister and I had been quarreling, as even the best of children may do you know, and mother had been patient and kind and loving as she always was, we fell to asking each other how mother could be so patient in spite of our naughtiness. Right in the midst of our philosophizing my sister suddenly got an idea and started off on tip-toes, motioning me to follow. Together we went quietly down the hall and into mother's room. No one was there but there were unmistakable signs that mother had been there just a few minutes before. Sister said nothing as she tip-toed ahead of me to the bed and pointed down knowingly at the snowy-white counterpaine. I looked where she pointed and saw two little depressions. My puzzled look showed I did not comprehend why she had brot me there. Still not even whispering, lest someone might discover our presence, she kneeled down quietly by mother's bed, carefully putting a chubby little elbow into each of those depressions upon the counterpane. Oh, then I understood! The reason was an open secret. We had often caught sight of

mother kneeling there. Yes, the little ones around the home mark well our moods and manners far more than we give them credit for, and we owe it to the little ones, we owe it to those about us to be strong in spirit—always to pray and not to faint. And, and maybe someday the creditor may come to take some of our boys and girls captive as bondslaves unless we pay this debt.

"Someday we shall fully know
Not till then, not till then
How much we owe."

The poor widow woman in our story was conscious of her overwhelming debt and knew she never, never could pay. What did she do?

She went to the prophet of God. Do we feel so miserable about our failures that we cry out in agony, "O, man of God, I'd give anything if I knew how to pay: if I could obey God as I ought, if I could only love and not criticise. Oh, if I could only get this resentment, this jealousy and envy out. I'd give anything if I knew how to pay?" There is only one who can help us when we have been brot to realize our spiritual bankruptcy and utter helplessness—Jesus.

1) The widow told him all the truth. We must tell Jesus the whole sad story. The neighbors don't know how poor we are: the long prayers in meetings, short ones at home. The fine appearance! Ah, yes, but we know all about it. Jesus does too but He wants us to tell Him—tell Him all.

2) Elisha asked her, "What hast thou in the house? What have you got?" "Nothing but a little pot of oil". By this we see that she represents a real Christian altho a poor one, for every true Christian has the Holy Spirit already in his heart. "Only a tiny bit of oil, and I'm in debt—a debtor and I can't pay".

3) Then he added, "Go to your neighbors and borrow pots and vessels". "But then the neighbors will know how poor we are". "Isn't it about time they did know?" "But we'll lose face". "It's the best thing that could happen to us; we do well to lose this false pride". How much easier it is to call a prayer meeting or a committee meeting than to acknowledge failure; so much more self-satisfying to make long prayers: easier to pray than to pay. God says, "When ye make long prayers I will not hear, your hands are dirty". When there is something you owe your brother leave thy gift before the altar.....

first be reconciled to thy brother and then come and offer thy gift." First straighten out that misunderstanding, that grievance,—be humble—make restitution. "But then he'll think I'm all to blame, and....." "Never mind go pay your debt." "Humble yourself under the mighty hand of God and He shall exalt you." The most humbling thing is to be definite about it; mere generalities mean nothing.

In Isaiah 57:15 we have the secret, "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones". And David from his experience adds this testimony, "A broken and a contrite heart, O God, Thou wilt not dispise." Do we need this reviving; do we covet it? Here we have the promise and the condition of obtaining it. Are we willing to pay that price? Are we willing to recognize our utter poverty and our senseless pride, willing to face our spiritual bankruptcy and bring to God the only thing He will accept from us, "a broken and a contrite heart?" He'll do anything with such an one.

4) "And when thou art come in and shut the door pour out the oil into the empty vessels". Here we have the way of faith by prayer. "Why, what does he expect us to try to do? The very idea! We can't fill fifty pots and pans with that little bottle of oil!" But who told us to do it? Trust Him. Believe. Act in faith on God's Word. Step out in faith on His faithfulness. Obey Him. The only kind of faith which is effective is the faith that acts. The oil will flow as we begin to pour. (The misery will go and we shall be able to pay.) But, supposing—How afraid we are that we'll repent and confess but receive nothing. Ah, having fulfilled the conditions, let us believe God.

What then is the price of Pentecost—the price we must pay? How shall we pay the debt we owe? "O, Man of God, the creditor is come to take away my sons to be bondsmen. How can I pay? How can I pay? What shall I do, oh, what shall I do?" Father, Mother, Teacher, Missionary, do we know that cry of anguish, are we in earnest for the souls of those dependent upon us, our spiritual sons and those for whom we yearn? O, God, if I could only pay,—love as Thou dost, sympathize... be filled with Thy Spirit and be empowered for life and for godliness. I'd give anything; I'd give everything; I'd do all I ought to do. But, Lord, that is just what I can't do. Last night the horror of this hopeless indebtedness bore down as a crushing weight upon my spirit. What was the use of talking of the price

of Pentecost when I did not dare say that I had paid the price myself: Was not sure which one or all of these was the price for me? And if just one—if it were to love—"to love my neighbor as I do myself". I had tried and determined and willed to love, to be sympathetic, only to be—Oh, it was hopeless, hopeless! I looked out at the darkening heavens and if there were stars I didn't see them. "O, God", I cried from the very depths of my soul, "I never, never can pay: I haven't a thing to pay, and it is just because I can't pay that I need the Holy Spirit." How many minutes I sat there I don't know. Slowly I began to be conscious of a deep calm joy and that my mind was reiterating the words, "The Blood of Christ; the Blood of Christ". Yes, that was it. That was it. Yes, it was none of these things which we have been considering—nothing we could give that could be called the price of Pentecost. No mortal ever paid nor ever could pay that price. Not our faith, not our prayers, not our consecrations, not our obedience, nor love—no, not even our repentance and contrition may be called its price. All of these things—the debts we have been considering, these obligations we owe—only serve to press upon our shrinking souls the knowledge of our abject and utter poverty. Ah, how subtle is our secret pride and self-sufficiency! Not consciously, of course, would we presume to add our working to that which God must freely give by grace alone because the price has all been paid—even the life blood of the eternal Son, the Lamb of God.

Forsaking all other means and merit, we come just as we are to God. Come with our sin-stains and our shackles upon us, bring only "a broken and a contrite heart". Come to Him and "waiting not to rid our souls of one dark spot". Come believing; believing that the price He has paid for is more than enough for all our need. Believe that what we bring He takes; that what He takes He cleanses; that what He cleanses He fills; and what He fills He uses. Friends, the price paid for Pentecost is available and ready for our appropriation by faith. The presence of God Himself and the power, abundant power for life and for witness, comes when we meet the conditions in the payment of the price. A needy world waits for us to pay our debt. Will we pay the price?

BIBLE STUDIES

SUBJECT: "THE POWER"

REV. L. J. DAVIES

When I was asked to lead the Mission in these Bible Studies, I thought that I would ask you to consider the Last Forty Days of the Earthly Ministry, with special reference to the effect produced on the disciples. I concluded, however, that too much material was involved for the time at our disposal and decided to limit our study to "The Power". This comes from Acts 1:8:—"But ye shall receive power, when the Holy Spirit is come upon you."

The earthly ministry of our Lord led up to and was consummated in Pentecost. The last forty days, so far as the preparation of the disciples for service was concerned, made the difference between failure and victory. The resurrection morning found the disciples a spiritless band, mourning over dead hopes. Contact with the Master made them ready for Pentecost. The Holy Spirit came upon them and they received Power.

If our spiritual life as individuals is unsatisfactory, or if the morale of our mission group is low, is it not true for us, as for the apostles, that contact with the Master, as during the forty days, will prepare us for and make possible to each one of us and for our group a filling with the Holy Spirit which shall result in Power?

The Holy Spirit was in the world from the beginning (Gen. 1:12). Jesus many times referred to the Holy Spirit as being then in the world. What happened at Pentecost was not the work of the Spirit which results in the regeneration of the individual but the bringing into existence of a group or body of believers fitted to be an instrument for the saving of the world.

STUDY NO. 1.

As our first study of The Power with which the early disciples were endued we are to consider two topics:—First, the Power had been many times promised before it was bestowed. Secondly, there were certain moral prerequisites which must be present in the believer before the Holy Spirit could bestow the Power.

I. The Power Promised.

1. Acts 1:18, "But we shall receive power".

2. Joel 2:28, "And it shall come to pass, afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

3. John 1:33, "And I knew him not; but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him the same is he that baptizeth in the Holy Spirit."

4. Matthew 10:20, "For it is not ye that speak, but the Spirit of your Father that speaketh in you."

5. Luke 12:12, "For the Holy Spirit shall teach you in that very hour what ye ought to say.

6. John 7:39, "But this spake he of the Spirit which they that believed on him were to receive, for the Spirit was not yet given; because Jesus was not yet glorified.

7. John 14:16, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, (17) even the Spirit of truth."

8. John 14:26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall bear witness of me."

9. John 16:7, "Nevertheless I tell you the truth; it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I go I will send him unto you."

10. Luke 24:29, "And, behold, I send forth the promise of my Father upon you; but tarry ye in the city, until ye be clothed with power from on high".

11. Acts 1:4, "And being assembled with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which he said ye have heard from me."

12. Acts 2:33, "Being, therefore, by the right hand of God exalted and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear."

Centuries before Pentecost, this special pouring out of the Spirit had been promised. Jesus had repeatedly reiterated the promise, the first fulfilment of which was the first Pentecost. May we suggest an intensive study of these promises?

II. Moral Prerequisites in the Disciples making possible the bestowal of the Power.

1. **Obedience.** The apostles had learned to listen when the Master spoke. They had learned to shape their actions by the Master's will.

a. The Command.

Luke 24:49, "And behold I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high."

Acts 1:4, "And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye have heard from me."

b. The Obedience.

Luke 24:52, "And they worshipped him and returned to Jerusalem with great joy (53) and were continually in the temple praising God."

Acts 1:12-14, "Then returned they unto Jerusalem, from the mount called Olivet, which is nigh unto Jerusalem, a Sabbath day's journey off. (13) And when they were come in they went up into the upper chamber, where they were abiding, both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. (14) These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren."

Compare Acts 5:32, "And we are witnesses of these things; and so is the Holy Spirit, whom God has given to them that obey him."

In learning to obey, the disciples had met the first condition necessarily preceding filling with the Holy Spirit.

2. **Unity.** Acts 1:14, "These **all with one accord**"

The second condition manifested in the lives of the apostolic band which made Pentecost possible was their unity of heart. What a change had been wrought in them. Even at the time of the Pascal Supper they had disputed as to which was the greater (Luke 22:24). But when they returned to Jerusalem after the Ascension, they were of one heart and one mind.

The word translated "with one accord" occurs eleven times in the book of Acts, and also in Romans 15:6, and is not found elsewhere in the New Testament. Unanimity in prayer is one of the conditions on which we may hope to be heard (Bible Commentary). As recorded in Matthew 18:19-20, Jesus said to the disciples: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. (20) For when two or three are gathered together in my name, there am I in the midst of them.

The unity of the apostles and disciples was both in their religious life and in their everyday physical life.

Acts 1:14, "These all with one accord continued stedfastly in prayer."

Ch. 2:1, "And when the day of Pentecost was now come, they were all together in one place."

Ch. 4:24, "And they, when they heard it, lifted up their voice to God with one accord and said:"

Ch. 4:46-47, "And day by day continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, (47) praising God, and having favor with all the people."

Ch. 4:34-35, "For neither was there any among them that lacked: for as many as were possessors of land or houses sold them, and brought the prices of the things that were sold, (35) and laid them at the apostles' feet: and distribution was made to each, according as anyone had need.

Ch. 5:12, "And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch.

In Acts 12:25 there is a phrase of great significance in this connection. The phrase is "having come to one accord". I take it that those words indicate that the unity of mind which existed among the apostles was no blind following of a leader, nor something imposed upon them by force of authority. Rather they felt that, when agreement of thought was not spontaneous, time must be taken to pray and think and talk the question at issue through to such a conclusion as would seem suitable to all. The twenty fourth and twenty fifth verses are as follows: "Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; (25) it seemed good unto us, **having come to one accord,** to choose out men and send them unto you with our beloved Barnabas and Paul."

The Unity which characterized the life of the Apostolic Band was early shattered and remains shattered to the present day. I think it not too much to say that the Church as a whole has come to deny the possibility or desirability of such a unity as the apostles seem to have possessed.

In this outline I can only suggest some of the things which brought about the destruction of the original unity and which to-day make the realization of a spiritual unity of all Christians impossible of attainment. As being among the things which make the realization of our Lord's prayer for oneness among His followers, for the present, impossible I mention:

Pride of connection with some great name,
Love of ecclesiastical position,
Pride of intellect,
Love of money,
The deadly hand of tradition,
The habit of conformity,
The passion for novelty,
The inability to comprehend the fact that life in the Spirit is spiritual and not essentially connected with or dependent on any form or rite or posture or human relationship.

May I say that not alone in the great branches or divisions of the Church is there lack of unity, but among ourselves and among those who have professed faith in Christ as a result of the work of our mission there is also a similar lack? We read and expound the 17th chapter of John and the exhortation of Paul that we should give "diligence to keep the unity of the Spirit (not the Faith) in the bond of peace" is constantly upon our lips, yet we are hopelessly divided. Are we in the same class with those to whom our Master said "Ye hypocrites"?

3. **Joy**– "Appreciation".

The third of the moral pre-requisites to Pentecost manifested in the lives of the apostles and disciples was **joy.**

Joy is named by Paul in his list of the fruits of the Spirit as the second, "Love, joy, peace," etc. But these early disciples had it before Pentecost. Their "corners were up" permanently. A permanent wave of happiness flooded their souls. The smile that would not come off their faces was no frozen set of the muscles.

In a book on Prayer by George Adams Brown, you may find the thought that prayer is "appreciation". What it would

mean in our lives and in the lives of many people who live with us if we so "appreciated" God and His love that our living was one long hymn of praise.

The eighth beatitude was no mere form of words to these people. They rejoiced that they "were counted worthy to suffer dishonor for the Name". Can we reasonably hope to receive the filling with the Spirit of Pentecost who are down in the dumps so great a part of our time?

Let us study the following passages which show the hearty joy of the disciples both before and after Pentecost.

Luke 24:52, 53. "And they worshipped him and returned to Jerusalem with great joy; (53) and were continually in the temple blessing God."

Acts 2:46-47. "And day by day continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, (47) praising God and having favor with all the people."

Acts 5:41. "They (the apostles) therefore departed from the presence of the Council, rejoicing that they were counted worthy to suffer dishonor for the Name (42) And every day, in the temple and at home, they ceased not to preach Jesus as the Christ."

c.f. Acts 13:52, "And the disciples were filled with joy and with the Holy Spirit."

The unity of the believers is an evidence of their joy. Happy people want to get together. The saying: "Misery loves company" means that miserable people like to make others miserable.

Acts 16:25, "But about midnight, Paul and Silas were praying and singing hymns unto God and the prisoners were listening unto them."

4. **Prayer.** The fourth pre-requisite to Pentecost which can be seen from our record to have existed in the apostolic band was that they had become a group which prayed as a group. Before Pentecost these "all with one accord continued stedfastly in prayer." And after Pentecost the group manifests the same characteristic.

As I have studied the passages which are quoted below, I have been impressed with the fact that these men, as individuals, had something which I question whether I have had, and that, as a group, they had a prayer life which we as a group do not possess. Is there not a self consciousness about our group praying which prevents us from "lifting up our voice with one accord" (Acts 4:24.)?

Years ago, a prominent member of our Mission, when told that the devotional service was about to begin replied: "Come on, let's get this committee work finished. There are enough people in there to pray." One can hardly imagine Peter or John being so anxious to get something across. Is it possible for us as stations and as a mission to grow into groups with a vital prayer experience?

Running through the book of Acts we find the following passages which reveal the character of the apostles' prayer life.

Acts 1:24, "And they prayed (selection of Matthias)."

Acts 1:14, "These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren."

Acts 2:42, "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

Acts 4:31, "And when they had prayed, the place was shaken wherein they were gathered together, and they were all filled with the Holy Spirit, and they spake the word of God with boldness.

Acts 6:4, "But we will continue stedfastly in prayer, and in the ministry of the word."

Acts 6:6, "Whom (the new deacons) they set before the apostles, and when they had prayed, they laid their hands upon them."

Acts 8:15, "Who (Peter and John at Samaria) when they were come down, prayed for them (new believers) that they might receive the Holy Spirit."

Acts 9:40, "But Peter put them all forth, and kneeled down, and prayed, and turning to the body, he said, Tabitha, arise. And she opened her eyes, and when she saw Peter she sat up."

Acts 11:5, "I was in the city of Joppa praying, and in a trance I saw a vision (Peter and the sheet let down from heaven)".

Acts 12:5, "Peter, therefore, was kept in the prison, but prayer was made earnestly of the church unto God for him."

Acts 12:12, "And when he had considered the thing (Peter released by the angel) he came to the house of Mary the Mother of John whose surname was Mark; where many were gathered together and were praying."

Acts 13:3, "Then when they had fasted and prayed and laid their hands on them (Barnabas and Saul) they sent them away.

Acts 14:23, "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord in whom they had believed."

Acts 16:25, "But about midnight, Paul and Silas were praying and singing hymns unto God, and the prisoners were listening unto them". . .

Acts 20:36, "And when he (Paul with the Ephesians at Miletus) had thus spoken he kneeled down and prayed with them all."

Acts 22:17, "And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance."

Pentecost was premeditated, God promised. The Power came into existence in the lives of the apostles and disciples as soon as they were "filled with the Holy Spirit". Some were ready for this new and wonderful experience. Among the characteristics which made it possible for the Spirit to fill these men and women, our record shows us that they had learned obedience, that they had learned to be at one in their heart life, that they were full of joy and that they led a life of prayer, not alone as individuals, but also as a group.

STUDY NO. 2.

Acts 2:4, "And began to speak with other tongues as the Spirit gave them utterance."

c.f. ch. 1:8.

The first manifestation of the Power: **Witnessing.**

The first effect of the Pentecostal Outpouring was to open the mouths of the believers.

If we study Acts 1:8, 2:4, 4:8, 31, 6:10, 7:55, 9:17, 13:9 we shall see that the "filling with the Spirit" is commonly associated with spoken testimony. Perhaps this is the supreme evidence of the Power, namely, the giving of spoken witness to the Master. "The tongue of the dumb shall sing" when the heart is full of the Spirit.

Regarding their speaking with tongues, we here only remark that the disciples were understood by those who heard them. Acts 2:1, "We hear them speaking in our tongues the mighty works of God". The phenomenon of unintelligible tongues which developed later in the apostolic period and which is observed to-day among certain groups of Christians seems to be something different from the utterance given by the Spirit on the day of Pentecost.

Let us now consider certain examples of the apostolic witness.

I. Peter's Address. Ch. 2:14-36.

A. Its Substance.

1. What you have seen and heard is not drunkenness but the fulfilment of Joel's prophecy. vv. 14-21.

2. The crucified Jesus was raised from the dead by God. vv. 22-32.

3. The Spirit has been poured forth by Jesus. vv. 33-35.

4. This Jesus whom ye crucified God has made Lord and Christ. v. 36.

B. Its Effect. vv. 37-41.

Conviction
Repentance
3000 added believers

II. Peter's Address following the Healing of the Lame Man. Ch. 3:12-26.

A. The Substance of the Address.

1. This man has been made strong not by our power or godliness but by faith in the name of Jesus whom ye killed and whom God raised up. vv. 12-16.

2. You did this evil in ignorance and in his suffering Jesus fulfilled the prophecies that the Christ should suffer. vv. 17-18.

3. Repent for this is the purpose of God in allowing His Servant to suffer, namely to turn away every one of you from his iniquities. vv. 19-26.

Is there anything in the record to indicate that the Apostles urged the rulers to repent as Peter here urged the common people? If not, why no such appeal?

B. The Effect of this Address.

1. The Arrest of the two Apostles, Peter and John. Ch. 4.1-3.

2. Many Believers. Ch. 4:4a.

Would we be willing to suffer arrest and imprisonment if, as a result, many believed?

If we were arrested, would our conduct be so Christlike that those who had heard our preaching and afterward seen the arrest would be led to believe on Christ? Would an appeal to the Consul in such a case tend to draw our hearers to Christ?

III. Testimony of Peter and John before the Rulers, Elders and Scribes. Ch. 4:5-22.

A. **The Question:** By what power, or in what name have ye done this? Ch. 4:7.

B. **Peter's Reply:** The man was made whole in the Name of Jesus whom ye crucified, whom God raised from the dead, Ch. 4: vv. 8-10.

Note the sublime simplicity of this answer and its utter adherence to fact. You crucified Him. God raised Him from the dead. In His name this deed of healing was done.

Note the wonderful keen strategy of Peter's phrase: **"If we this day are examined concerning a good deed."**

The most astute and practical lawyer of the present day would be hard pressed to frame a more appropriate, a more confusing reply than this uncultured fisherman made when he used the little word "good". We have here a very startling instance of the literal fulfilment of Jesus' promise recorded in Matthew 10: 19-20, "But when they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak. (20) For it is not ye that speak but the Spirit of your Father that speaketh in you.

C. **The Non-plused Authorities.** Ch. 4: vv. 13-14.

D. **The Threat:** "Speak not at all nor teach in the name of Jesus." Ch. 4:18.

E. **The crushing Reply of Peter and John:** "Whether it is right in the sight of God to harken unto you rather than to God, judge ye. For we cannot but speak the things which we saw and heard." Ch. 4:19-20.

To speak of this reply of Peter and John as a defiance of the Jewish authorities seems to me a real misapprehension of its significance. These men were living a life of complete abandonment to the Spirit of God. They had no care for the morrow in any department of their existence. They had sold themselves to do righteousness as completely as Ahab sold himself to do evil. They were living on an entirely different plane from that occupied by ordinary men and their answer was an attempt to express this fact in terms which could be understood by these evil rulers. The apostles were not crazy. They were "filled with the spirit of God".

IV. Witness of the Whole Apostolic Body. Ch. 5:17-42.

A. **The Arrest and Incarceration.** Ch. 5:17

B. **Released under Orders.** Ch. 5:19-21a. An angel brought them out. "Go ye, and stand and speak in the temple to the people all the words of this Life." They obeyed orders.

C. **Confusion and Discussion.** Ch. 5:21b-28.

D. **Testimony of Peter and the Apostles** Ch. 5:29-32.

1. "We must obey God rather than man."
2. God has raised Jesus whom ye slew and has exalted him to be Prince and Saviour.
3. We are witnesses of these things.
4. The Holy Spirit is also witness.

E. **Finally, the Persistent Daily Witnessing.** Ch. 5:42. "Every day in the temple and at home they ceased not to teach and to preach Jesus as the Christ."

V. The Witnessing by "Common Christians", i.e. ordinary Church members. Acts 8:4. "They therefore that were scattered abroad went about preaching the word."

This follows the public killing of their zealous deacon, Stephen.

Nothing could close their mouths.

They had a Message that was a great gushing stream welling up into eternal life.

These people were not the apostles, Ch. 8:1, but the rank and file of the believers.

In closing this study, I mention the following **Characteristics of the Apostolic Witnessing.**

Simplicity
Directness
Clearness
Fearlessness
Zealousness
Wisdom (ch. 6:10)
Persistence (ch. 5:42)

The following passages are mentioned here for those who may wish to make more definite study of the content of the apostles' witness.

Acts	1:8,22
	2:32
	3:15
	4:33
	5:32
	10:39,41
	13:31
I Pet.	5:1

STUDY NO. 3.

THE RELATIONS OF THE SPIRIT FILLED APOSTLES WITH GOVERNMENT.

I. The Political Status of the Apostles and Disciples.

This may find an apt illustration in the people of Chosen or Korea at the present day. Having a keen sense of nationality, they are dominated by an alien and unsympathetic power greatly superior to the native citizens in material civilization and military power. The Jewish nation subject to the Roman power was keen to recover its freedom.

II. The Attitude of the Roman Authorities towards Jewish Citizens.

To the Jew who had secured Roman citizenship all the resources of the Empire were available to secure justice. Those who were simply Jews were dirt beneath his feet to the proud Roman. Josephus records numerous instances of wanton insult to religious and national sensibilities of the Jews by Roman officials and soldiers resulting in riots and great loss of life. Such people were outside Roman law and subject to the customs and laws of their own tribe or nation. In Judea, the power to put to death had been taken away from the Jewish authorities.

III. The Attitude of the Jewish authorities toward the Disciples of Jesus.

The disciples were regarded as schismatics who might stir up political troubles which would bring the Jewish people still more under the domination of Rome (John 11:48-50).

What seemed to the High Priests the intemperate fanaticism of the disciples led to very severe measures of repression. Some of these repressive measures are recorded in the Acts.

A. In the Case of Peter and John.

Acts 4:1-3. Arrested and jailed.

4:16-18. Threatened and ordered not to speak in the Name of Jesus.

4:21. The reason the Jewish authorities stopped with the threatening was only "because of the people" who glorified God for the miracle of healing performed on the lame man.

B. In the Case of the Whole Apostolic Band.

Intense excitement in Jerusalem and the surrounding cities followed the "signs and wonders" wrought among the people by the Apostles (Acts 5:12-16). The response of the rulers is given us in verses 17-40.

1. Ch. 5:17. Apostles arrested and thrown into jail.
2. Ch. 5:26. Rearrested after their miraculous release and brought into court "but without violence; for they (the police) feared the people lest they should be stoned."
3. Ch. 5:28. The authorities charge the apostles with contempt of court and with conspiracy to seek revenge for the death of Jesus.
4. Ch. 5:33. The reply of Peter and the apostles (vv. 29-32) so incenses the authorities that they want to kill the apostles but Gamaliel dissuades them.
5. Ch. 5:40. Though restrained from murder, the authorities beat the apostles and again order them to keep still.

C. In the Case of Stephen.

1. Ch. 6:12-7:2. Finding themselves outclassed by the astuteness and vigor of Stephen's preaching, the Jews resort to conspiracy and arrest him and get him before the Council, that is the supreme court of the Jews.
2. Ch. 7:54-60. The outspoken denunciation by Stephen was followed by the tumultuous breaking up of the judicial session of the court and the semi-judicial murder of the man whose face even to his enemies was as the face of an angel.

The attitude of the Jewish authorities toward the disciples of Jesus is, therefore, seen to be one of hostility, growing in virulence until it culminated in the lynching of Stephen. Humanly speaking, only the fact that the common people approved the life and work of the Apostles saved the whole group from extinction at the hands of the hostile authorities.

IV. The Attitude of the Apostles toward the Jewish Authorities.

Before we consider the post pentecostal attitude of the disciples to the Jewish authorities, we should turn back to the gospels to refresh our memories about their condition just before the crucifixion.

Mark 14:43-52 records the boldness of Peter in attacking single-handed the band which was arresting Jesus in the Garden. But the passage also shows that Peter's spirit was only a flash in the pan when it further tells us that "they all left him and fled."

Matthew 26:47-56 is a parallel passage.

Matthew 26:69-74 shows Peter at his lowest ebb of moral funk. But let us not forget that, with the exception of John, Peter was the only one of the disciples who had enough courage to get into a situation where he could deny his Lord. All the others had carefully run away to find a place of safety.

Now for the Post-Pentecostal measure of dignity and courage as the apostles are brought face to face with the government authorities. One sentence sums it all up: "We must obey God rather then man." "We cannot but speak the things which we saw and heard". Here is as great a miracle as the raising of a dead body to life—nay, a greater.

They did not deny the right of the High Priest to call a Council Meeting. They did not resist arrest. There is no sign in the record of any purpose to rebel. Being threatened and beaten and ordered to stop preaching, they simply and calmly say that they cannot stop and go right on doing what they are commanded not to do. They were indeed in the world but not of it. They were leading a life in the Spirit in which the sanctions of the world were without force or effect.

Within the limit of my knowledge, nothing in the history of the centuries more aptly exhibits the attitude of these Spirit-filled men toward their government than the movement in India which Ghandi is leading.....

We do these things better. We come from "Christian nations". We have treaty rights. The "Christian" governments of our several countries give us passports respectfully asking the officials of other lands to "protect" us. We have consuls who are so interested in our welfare that they advise us of dangerous conditions and urge us to go to places of greater safety, and even take care of our boxes if need be,—"order us out" is the expression constantly on our lips, though neither British nor American consul has such authority. And if worse comes to worst we can rely on there being enough war vessels in harbor at Tsingtao to take us out of danger. What a pity that Peter and John and Paul could not have enjoyed such privileges!

Lest any of you should begin to be sorry for the apostles, I hasten to add to what I have just said that, in my opinion, the relations of missionaries to the governments of the so-called Christian nations from which they come, the protection, the treaty rights and other aids, if not the greatest handicaps, have been among the greatest hindrances to the cause of Christ in China. To this day, great numbers of intelligent Chinese cannot believe that we are not government agents.

To us it seems incredible that people should suppose that we are engaged in a cultural invasion of China in the interests of America. I can, however, comprehend the attitude of Chinese patriots towards us when I turn my attention to certain hospitals and schools conducted by nationals of a certain power in Tsingtao and Tsinan. It is said that the hospitals in question are

carried on by a great philanthropic society and that they are not governmental affairs. I will not say that no evidence would be sufficient to convince me that the government does not support these institutions.

The social, moral and religious background of the Chinese and the history of the last 100 years make it seem very reasonable to suppose that missionaries have some connection with the plans for expansion of their home governments.

I have canvassed this subject for years. There seems to be no satisfactory solution. Shall we take out naturalization papers and become citizens of the country in which we live and work? If this be the right thing to do we would not hesitate—or would we? I can conceive the possibility that, in the future, only persons who became Chinese citizens would be acceptable foreign assistants to the Chinese Church.

STUDY NO. 4.

THE SPIRIT FILLED APOSTLES' ATTITUDE TOWARD AND USE OF MONEY.

I. Money has been called the acid test of character. If you touch a man's pocket book you find the real man.

II. We will examine certain passages which seem to relate themselves to our topic.

A. Acts 2:44-45
4:32,34-35. **The Community of Goods.**

1. Reasons for Communtiy of Goods. Expositor's Bible. "The first Christian Pentecost and the days succeeding it were a period of strained expectation, a season of intense religious excitement, which naturally led to the community of goods. There was no apostolic law or rule laid down in the matter. It seems to have been a course of action to which the converts spontaneously resorted, as the logical deduction from two principles which they held; first, their brotherhood and union in Christ; secondly, the nearness of Christ's second advent. The time was short."

2. Community of Goods not original to the Disciples. Expositor's Bible, footnote p.198. "The communism of the early Christians was not a novel notion. The Essenes, a curious Jewish sect of that time had long practised it;.....Josephus..... describes the communism of the Essenes:" These men are dispisers of riches, and so very communicative as to raise our admiration. Nor is there to be found any among them who hath more than another; for it is a law among them that those who come to them be common to the whole order; insomuch that among them all there is no appearance of poverty nor excess of riches, but every one's possessions are intermingled with every other's possessions, and so there is, as it were, one patrimony among all the brethren."

3. The Poverty of the Jerusalem Church which led to Paul's Collection among the gentile churches was the result of this experiment in Christian communism. The rock on which this beautiful example of Christian brotherhood was wrecked was probably the economic fault of non-production. Believing that the Lord's return was imminent, they lived on their capital.

Sacrificial love, combined with honest work, guided by a sound intelligence, would make communism a practical system. The method by which missionaries are supported is an essential communism.

B. Peter's Declaration "Silver and gold have I none", Acts 3:6.

Bible commentary. "In accordance with the original mission: Mt. 10:9 "No wallet for your journey". "The practice of the common fund had not enriched the apostles." "St. Peter did not regard the common fund as available for charity."

Why did Peter have no money?

His ambition not financial.
Simple living—no luxurious tastes.
Too busy praying and preaching.
Careful for others rather than himself.

C. Acts 4:36-37. Barnabas.
5:1-6 Ananias & Sapphira

Honesty and Pretence (Expositor's Bible).

Had Ananias received the Holy Spirit?

If so, and I think he had, his case showed the possibility of falling away.

Peter said: "Why hath Satan filled thy heart to lie to (marg: "deceive") the Holy Spirit?

Why the severity of punishment?

The supreme gift of God had been thought of less value than a part of the price of the land.

D. Acts 8:19-20. **Simony.** Traffic in Sacred Things.

Regarding Simon, Alford says: "De W. excellently remarks, 'He regarded the capability of imparting the Holy Spirit—**rightly,** as something conferred, as a derived power, but **wrongly,** as one to be obtained by an external method, without an inward disposition: and, since in external commerce, everything may be had for gold, **he wanted to buy it.** Thus is the essence of the sin of Simony which is intimately connected with unbelief in the power and signification of the Spirit, and with materialism!"

Simon wanted to pay money for the power to be the channel for the coming of the Holy Ghost. There is in the present day Chinese Church a practice which seems to involve the same essential sins. This is the taking of money in return for activity as evangelist or pastor when the essential reason for the activity is not the love of Christ in the heart, going out toward the unsaved, but simply the love of money obtained under the false pretence that one has the spiritual power which is the prerequisite to any honest work as preacher of the Gospel.

III. Did the Pentecostal filling with the Spirit make the Apostles and Disciples infallible?

Limited infallibility is claimed to-day by the Roman Pontiff. A practically unlimited infallibility is claimed by certain persons who profess to have fully submitted themselves to the Holy Spirit. In this connection I may say that, so far as I have observed, the expression "filled with the Holy Spirit" is always used by Luke about the apostles. None of them ever says: "I am filled with the Spirit."

The question is raised here in connection with the practice of the community of goods. This I believe to have been a mistake and I answer the question asked above by saying **The Outpouring of the Spirit did not render the Apostles infallible.**

"Now it is quite evident that neither the Church of Jerusalem nor the Apostles themselves were guided by an inspiration which rendered them infallible upon all questions. The Apostles could make moral mistakes, as Peter did at Antioch; they were not infallible in forecasting the future, as St. Paul proved when at Ephesus he told the Ephesian Elders that he should not again visit their church, while indeed he spent much time there in after years. Cf. Acts 20:25; I Tim. 1:3; 3:14; 4:13; II Tim. 1:8 St. Paul's address to the Ephesian elders was delivered in the spring of 58 A.D. He twice revisited Ephesus, six years later, in 64 A.D

The whole early church was mistaken on the important questions of the calling of the Gentiles, the binding nature of the Levitical Law, and the time of Christ's second coming. The Church of Jerusalem, till the conversion of Cornelius, was completely mistaken as to the true nature of the Christian Dispensation. They regarded it, not as the new and final revelation which was to supersede all others; they thought of it merely as a new sect within the bounds of Judaism". Expositor's Bible, Acts, p.196.

IV. Some Questions.

To what extent is it true that Christians of say 20 years standing are much better off financially than they were before becoming Christians, but that the amount of money they use for Christian work is less than the sum formerly spent in non-Christian religious uses?

Are we sensitive to the spiritual evils resulting from the use of American money?

If members of Chinese Churches were tithers, could the organized work now being done be carried on without American money?

If so, is not our money a hindrance?

How many missionaries are tithers or more?

STUDY NO. 5.

Acts 6:1-6. **The Spirit Filled Apostles Meet New Problems.**

The first seven verses of this sixth chapter seem to me to have been included by the writer not as an independent topic but as an introduction to the address and martyrdom of Stephen. Yet, for our purposes, these verses are full of significance.

Perhaps nothing is a better test of the mental and moral life of a man than the way he meets new problems. Many persons have acquired all that is to come to them of growth by the time they are 10 or 12 years of age and go through life meeting every new experience with a child's outfit.

When, in my early twenties, I worked during a summer vacation with a prominent New England pastor, he said, one day, that, if he could find in the New Testament a clear system of Church Government, he would unhesitatingly adopt and practice it. At the time I could not agree with him and to-day I think his position unscriptural and impractical. One chief reason that no such clear cut and definite system is found in the New Testament is that the apostles adapted themselves to circumstances and were not hidebound traditionalists. To assume that a system or plan which was good in Judea in 80 A.D. should be used all over the world would be as foolish as to suppose that a method of procedure which works excellently in London would be the best possible for Peiping. Fundamental principles of righteousness do not change but methods of applying them may differ with time and place. Denominalism may have been a means to a good end following the Reformation or in the early days of settlement of America, but, as practised in the United States to-day, it seems to me a wicked scandal. As another has said:—(Expositor's Bible, Acts p.262) "We have been too much in the habit of looking upon the Church of Christ as if it were once for all stereotyped in apostolic times, and as if there were nothing to be done in the living present save to adapt these ancient institutions to our modern needs. The Roman Catholic Church has been in many respects more true to apostolic principles than the children of the Reformation.....It has often been remarked that the Church of Rome would never have lost John Wesley and the Wesleyans as the Church of England did. She would have put a brown cassock upon him and girded him with a rope and sent him forth as the head of a new order".

The study for to-day is an examination of this passage, Acts 6:1-6, to see what it shows of the spirit in which the Apostles met new problems.

I. What was the Problem?

Looked at superficially, these elements constituted the problem.

1. Daily distribution, probably, of food.
2. Neglect of certain widows.
3. These widows were Grecians.
4. Who were the Grecians?
   (Jews who had lived outside Palestine, among the Gentiles. Also called Hellenists, as having come under the influence of Greek culture and thought. Less conservative than the Palestinian Jews.)
5. Why were they neglected?
   Hebrew distributors—not the apostles but men under their control.
   Widows could not so easily come to distribution center but must be sought out.

II. How did the problem emerge, i.e., how did the apostles get to know about it?

It was a problem of the "food bowl". This is the most fundamental of all problems. Freud to the contrary notwithstanding, the first human problem is the problem of eating, and the disciples in Jerusalem had fallen into grievous sin over the question of dividing up the common loaf.

1. There arose a **murmuring.**

This was the grievous sin. Love had given place to suspicion and doubt. For the moment, the "Body of Christ" in Jerusalem was split into two sections.

2. This was not the murmur of a brook going actively about its business.

3. Neither was this a reporting to the apostles of mistakes that had been made.

4. It was an expression of soreness, suspicion, of unfairness on the part of those who distributed the food.

5. This suspicion and soreness led to gossip, which has been a curse to the Church to this day. Gossip seeks neither the good of the person against whom it is directed nor of those to whom it is spoken. Is there anyone of us who is sore or any station in our mission which thinks it does not get a fair deal from the Mission? If so, this is the murmuring of the Grecian Jews. If there is injustice or unfairness there is a Christian method (Matthew 18:15-17) of handling it. Gossip is wicked. Can it be true, as is sometimes said, that there are gossips in our Mission?

III. What were the roots out of which this trouble arose?

A. The narrative makes it clear that there had been neglect of the widows of the Grecian Jews.

B. The narrative also makes clear, I think, that so far as the whole group was concerned, there was no intention that such neglect should occur. Whether the men who had had charge at first were culpable or not is uncertain. They may have had insufficient experience or they may have been too small for the work or they may have been partial to the Hebrew widows.

C. However it arose, we have in the first four verses of this chapter the evidence that, from the beginning there have existed "racial, social and linguistic", cultural and intellectual differences which have led to dissension and faction.

Another says (Expositor's Bible, Acts p.261) "The bitter dissensions which racial and linguistic differences have made in the church of every age are here depicted in miniature. The quarrels between East and West, between Greeks and Latins, between Latins and Teutons, between Teutons and Celt, between Roman Catholic and Protestant, between the Whites and Negroes, between European Christians and Hindoo converts; the scandalous scenes still enacted round the Holy Place at Jerusalem, where peace is kept between nominal Christians only by the intervention of Mahometan soldiers, all turn upon the same points and embody the same principles, and may best find their solution upon the lines laid down by the Apostles."

D. The pure Hebrews, or Palestinian Jews despised the Helenists or Grecian Jews who were less careful to conserve the old forms and practices. " 'He who rears swine and he who teaches his son Greek Science' were included in the same malediction by the doctors of Palestine in the time of Jesus." (Renan, Life of Jesus, p.91.) This seems to be the first clash between "Conservatives" and "Liberals". These Palestinian Jews were the forerunners of the Judaizing party to overcome which the great apostle to the Gentiles had so great difficulty.

The roots of this discrimination or carelessness in looking after the Grecian Jewish widows are to be found, it seems, in the existence of these two classes of people among the disciples.

IV. How the Problem was Met.

1. The Apostles call a general meeting of all the multitude of the disciples. Ch. 6:2a.

2. It is implied that the trouble was brought out into the open and aired and the suggestion made that the apostles should take personal charge of this work. (Ch. 6:2b.) The

apostles said: **"It is not fit."** "The word expresses dislike, as "we cannot submit", or "it is not our pleasure". The word never signifies good or right absolutely, but is used subjectively."

There is nothing here to prevent a minister from keeping the station accounts or scrubbing a floor, if either is necessary in any given situation.

3. The apostles decline to undertake this work which could be done just as well or better by others. They insist that they should be allowed to limit their efforts to the more directly spiritual work of prayer and preaching (Ch. 6:2b and 4). This position taken by the apostles seems to me of special significance to us now in our relations with our Chinese friends.

4. The apostles propose a plan of procedure. This was the selection of seven men to take charge of the distribution of the food. Note that these men were to be full of the Spirit and wisdom. The whole body of believers is made jointly responsible with the apostles.

5. Now comes the most beautiful thing about all this matter. The body of disciples deliberate and then choose seven men whose names indicate that they were Hellenistic Jews or such as would be in sympathy with them. As another has said: "(1) How easily misunderstandings may arise among the most loving and devoted followers of the Lord Jesus; but (2) How quickly and effectually such misunderstandings may be healed where honest intentions, love and wisdom reign; (3) What a beautiful model for imitation is furnished by the class here complained of, who, though themselves in the majority, chose the new office bearers from among the complaining minority."

6. Finally, the people present the men whom they have chosen to the apostles who pray and formally set them apart to the service for which they have been chosen. Ch. 6:6.

This in outline is the way in which the Spirit filled apostles and disciples met their new problems. With open minds they approached the matter under consideration and settled it on the basis of the circumstances in which they found themselves. They built on their past but were not tied up by it. There were recognized leaders who took responsibility and there was genuine team work on the part of all concerned.

There is nothing here of the crass individualism which has played such a part in our Mission work. When I was younger I often heard people say that our early missionaries were giants who were too large to combine. But the truth,

perhaps, is that, while great in certain qualities, they were not great enough to unite in real team work. We are individualists and we find it very difficult to submit to any limitation of our freedom of action involved in the differentiation of function and the subordination of the individual to the will of the group. Sometimes we mistake our individualism and call it democracy, but probably the real truth is that each likes to have his own way.

V. Finally, we may learn from this passage that, from the very beginning, the Church has cared for the material needs and physical wants of its members. From the days of the Master's Life in the Flesh to the present, the Gospel has been a Social Gospel. Our prayer is: "Thy kingdom come on earth."

STUDY NO. 6.

Acts 4:23-31. **The Recourse of the Persecuted.**

We have in this passage an account of what the Spirit filled apostles did when they were persecuted. These eight verses contain a brief record of one of the most wonderful events in the history of the Church—in fact, in any history. It is impossible to imagine more sublime heights of moral devotion than were exhibited by the apostles, and the response to their appeal to God was instantaneous and adequate. Before examining the text, we ask certain questions:

I. Who were these people?

A. No educated people among them. No Chia Yü Ming, Ting Li Mei, Yee Hsing Lin, Ma Ching T'ang, Ch'eng Ching I.

B. Not a politician. No H. H. K'ung, Chang Chih Chiang, C. T. Wang.

C. No successful business men. No Liu Shou Shan or Ch'ü of Chefoo.

D. They were such a group as might be picked up in the country districts connected with any of our stations.

II. What backing did they have?

Humanly speaking, none, no "influence". No treaty rights. No Consul. No extraterritoriality. No gunboats.

III. What retreat or way of escape was open to them?

They could go north, south, east or west, and later they did. But there was no single place to which it would have been practicable for them to escape from which they might not have been brought back by the Roman authorities who were masters of the world as known to the disciples.

The worst that the Chinese authorities can do is to demand the repatriation of a missionary who is obnoxious to them. This was done during the world war, under pressure of a foreign Government, in the case of a former member of our mission, Rev. Dr. Gilbert Reid. This has also been done, I have been told, in Korea by the Japanese authorities.

IV. Having this background in our minds, let us see what the internal reaction of the apostles was when ordered by the authorities "not to speak at all nor to teach in the name of Jesus". By internal reaction I mean how this order affected their hearts and wills.

A. Verse 23. Peter and John report to the apostles and disciples the orders of their rulers.

B. Verse 24a. There is no record of a discussion.

One may imagine that there may have been a period of silence but there is nothing in the record to indicate it: on the contrary, the words are

C. They prayed, and they prayed as one man—"They lifted up their voice with one accord". This was not an individual silent praying.

D. About their prayer we may notice and ask:

1. Who led them? Peter? James? John? Perhaps it would be possible to form a theory on this question by an intensive study of the words and style.

2. What did they say to God in this first recorded prayer of the New Testament?

a. **The Preamble.** vv. 24-28.

Verse 24b. This prayer is to God the All-powerful.

Verses 25-26. This prayer is to God who has revealed himself in the past thro His Holy Spirit and has predicted just such conditions as exist in Jerusalem at the time they are praying.

Verse 27. This prayer asserts the fact that the conditions revealed to David by the Holy Spirit were the conditions which had obtained while Jesus was on earth.

Verse 28. This prayer asserts that the things which had come to pass had come about as the predetermined purpose of God.

These "unlearned and ignorant men" had comprehended the truth that the Creator of the Universe had a plan with regard to the saving of human beings from sin and that He was accomplishing his purpose.

b. **The Petition.**

(1.) Verse 29a. Lord, look upon their threatenings. (Not Kurios but Adonai—God not Jesus.)

(2.) Verse 29b. Grant unto thy servants (bondservants) to speak thy word with all boldness.

(3.) Verse 30. Accompany this preaching with healing and signs and wonders done in the name of thy holy servant (Child) Jesus.

(4.) Why did they not pray: And now, Lord, look upon their threatenings and grant to restrain the hands of these evil men, and to give us peace and quietness that we may be able to preach thy word?

(5.) The prayers offered in Shantung in the Boxer time, so far as I heard them, were not even up to the grade of what I have just suggested, but were straight away for personal peace and safety.

(6.) These people were not "doing their bit"; they were not "seeing the world" nor giving a few years of their time to the work of the church, if the conditions seemed to warrant it, and they were given comfortable houses and proper medical care. They were "devoted", "dedicated"; they were "Korban". They were "inspired".

(7.) Biblical Commentary on verse 29: "They asked for strength and Spirit to do the work appointed for them, not for security from the consequences. They did not ask for deliverance from the threatened persecution, nor for the quelling of the secular power, nor for the removal of danger from themselves, but only for courage in the course which they thought it their duty to pursue".

V. The Answer to the Prayer.

Ch. 4:31. "And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness."

A complete answer to a perfect prayer! How could it be otherwise? Anybody must answer such a prayer. God, who answers every prayer, who is conscious of the least flicker of upward movement in the weakest human spirit, came in such power that the place was shaken.

Following immediately on their prayer, their meeting place was "shaken". Some of my commentaries assume that this was an earthquake, but Luke does not say so. When Paul and Silas were in prison, there was a great earthquake (Acts 16:26) and the record says so. Was not this physical effect of the powerful presence of the Spirit more akin to the phenomenon recorded in Acts 2:2, "a sound as of the rushing of a mighty wind".

The answer was greater than the prayer. They had asked for boldness to witness and for signs and wonders. They had not directly asked for the filling of the Spirit but that was given them.

The spirit which made the prayer possible was a spirit which could receive the answer. They had asked for boldness and they spake the word of God with boldness. They received exactly what they asked for and a great deal more.

These men had not always been such as could offer this prayer and receive such an answer. Time was when a refusal to let them lodge for the night had called out the vengeful suggestion that fire from heaven should be brought down to destroy the Samaritan village (Luke 9:51-56). They had grown in grace. No thought of vengeance was possible in their Spirit filled minds. The members of our mission and the Chinese Church have grown during the years since the "Boxer" days. Last Christmas time outrages were committed on the church buildings and Christians at Chowtsun and Tsingchowfu. Dr. Ch'eng Ching I, as Moderator of the Church of Christ, visited these places some time later. He reported that the spirit of revenge and desire for retaliation manifested in so many places after the "Boxer persecution" was wholly absent in both Tsingchow and Chowtsun.

A Roman priest told of a village in which, in Boxer days, a priest had been killed. Later "at the point of the bayonet" money was forced from the people and a church built. "That was what killed our work in that region" was the conclusion of his story, "the people went to the temple and vowed a vow before their god never to enter that church".

The apostles grew more Christ-like. We may grow. Shall we pray for the abandon in the service of the Master which could make apostles pray as they prayed? Without thought for self, devoted, immolated, consumed with one zealous purpose to do the will of God.

"To do thy will,
Yes, that is all;
To do thy will,
Obey thy call;
To follow where
Thou, Lord, dost lead.
To do thy will
Is all I need."

STUDY NO. 7.

Life and Death in the Spirit.

I thought at first to name this study the Sacrificial Life but afterward adopted the title given above.

The aim of these studies has been practical. We have not taken under consideration the working of miracles, though this is a topic which should receive our careful attention were there time. Just what the apostles conceived this power to be and its source and limits would be a most helpful study. Neither have we considered the relations of the apostles to Jesus and to God, nor the conception which they held of the relation of Jesus to God, nor have we considered the attitude of the people toward the apostles and the disciples, nor the question from what classes of the people the believers were drawn, nor the phenomenon of the rapid increase in the numbers of adherents in the face of violent persecution. These matters and others would well repay our study.

It is my conviction that it is possible for us, as individuals and as a mission, to live the life that these early disciples lived if we are willing to pay the price. The very form of this statement implies that I do not think that we are now living such a life.

At this point I want to take the liberty of saying a very direct and personal word to the younger members of the Mission. From time to time one and another has said to me, "I came to China expecting a life of sacrifice and I find nothing of the kind." One person added: "I have never been better off in my life than I am now."

May I say to you, as I believe, in all humility and love, that, when I first came to this work, 38 years ago, I was impressed in the same way. Whether during these years I have lived and am now living a sacrificial life, God knows. If you see things in my life and in the lives of other older missionaries which impress you as not being what they should be, you are not bound to follow us. We are your older brothers and sisters, but we are not your masters. If you came to China intending and willing to live the sacrificial life, such a life is possible for you. You can make your life a sacrifice of self if you will. The door is open to anyone of you who is ready to pay the price. Is the price too high? The sacrificial life led our Master to the Cross. Is each one of us honestly facing the facts of his own life or are we making the failure of others an excuse for our own low aims and efforts?

I. **The Life in the Spirit.**

During these days we have been studying the men and women who made up the apostolic band in the first few years after the Ascension.

Among the characteristics manifested in what they did and said, I remind you of the following:

A. **Gladness of Spirit.** Luke 24:52-53.

Though the Master had left them, they returned to Jerusalem with hearts full of joy. And this was a permanent state of heart and mind.

B. **Contentment in their Daily Life.**

Acts 2:46. They had but little, but the little they had was shared with others and was enough for all.

C. **Unity of Heart.** Acts 1:14a, etc.

This was unity of spirit in their love to each other, but not uniformity in thinking or outlook. The words, in Acts 15:25, "having come to one accord", and the preceeding discussion, indicate unity of heart with independence of thought.

D. **A Life of Prayer,** both as individuals and as a group.

On their return to Jerusalem we are told: "These all with one accord continued stedfast in prayer" (Ch. 1:14). Peter and John were going together to pray when the lame man was restored (Ch. 3:1). And when Peter and John had reported the demands of the rulers, the whole company "lifted up their voice (not voices) to God with one accord. This all seems something different from our common practice of "a word of prayer" followed by hours of discussion. Would it be possible for us as stations, and as a Mission, to grow into a real community prayer life?

E. **Community of Goods.** Acts 2:44-45, etc.

The mistake in this practice was of the head and not of the heart. Apparently they stopped producing and lived on their capital. Except for this economic blunder, their practice might have been a great success. The system under which we live as missionaries is a sort of benevolent despotism, embracing the general principles of communism, so far as the missionaries are concerned.

F. **Fellowship in Suffering.** Acts 4:23-24a, etc.

They were one in their joy, they were one in their praying, in their witnessing and in their suffering. We do not ask, perhaps, to be "carried to the skies on flowery beds of ease", but we require to be very well taken care of physically if we are

to do this missionary work. The world cannot be brought to Christ except through a life of suffering on the part of Christ's disciples.

G. **Incessant Activity.** Acts 5:42.

H. **Dauntless Courage.** Acts 4:19-20, etc.

I. **Utter Simplicity of Purpose** leading to complete frankness in speech. Acts 2:22-23, etc. To them not only was "a spade a spade", but a murderer was a murderer, even when one was looking him in the face and talking to him personally. All hypocrisy and double dealing, sentimentality, fear and "face saving" had been burned out of them by the Holy Spirit. They lived in a world of spiritual reality. All their plain speaking sprang from love. They loved their enemies enough to tell them the truth.

These are some of the characteristics manifested in the life of these Spirit filled men and women.

II. The second part of our topic is **Death in the Spirit.** Acts 6:8-15; 7:54-8:1a.

These verses tell us of the first death of a disciple, of which we have record, after the ascension of our Lord.

Physically terrible, spiritually supremely beautiful was this passing of Stephen, the first martyr. We can do no more than touch upon certain aspects of the scene.

I. **Arrest and Arraignment.** Acts 6:8-12.

Stephen's arrest and arraignment before the Council was the result of a deliberate conspiracy by his enemies.

II. **Falsely Accused.** Ch. 6:13.

The evidence given against him before the Council was false witness. These two facts should be kept in mind as we consider Stephen's spirit and attitude.

III. **His Face as the Face of an Angel.** Ch. 6:15 tells us how the members of the Council were impressed with Stephen's appearance as he stood before them. "All that sat in the Council, fastening their eyes on him saw his face as it had been the face of an angel."

Some think this was the result of his inward calm, devotion, assurance of God's presence with him and consequent peace shining out through his face. Others believe that this was a special illumination from without. If it was from without, it was even more completely evidence of the condition of Stephen's soul. The Holy Spirit could not illumine the face of a man whose heart was full of fear and hate. Stephen's heart was without fear and without hate. He knew their conspiracy. He

knew that their witness was false. He knew that they wanted to kill him but his reaction to all this was love. He loved those who were conspiring to murder him and he did so with his eyes quite open to the facts. Knowing all, his face was as the face of an angel to all who sat in the Council.

Had he wanted "justice" or revenge, how different he would have looked to them.

I was told once of a missionary who, pursued by Boxers, came to a city in which he hoped to find shelter, only to find the gates closed. He hastened to his cart and secured his revolver, with the intention of "selling his life as dearly as possible". Could Stephen have done this? Or would the pursuing Boxers have been surprised, amazed and non-plussed by what they saw on this missionary's face?

Self defence has been called the first law of nature. It is not, however, the first or last law of Christ. In the Garden, Jesus said to Peter: "Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? (Matt. 26:53). The last words upon His lips before He died were "Father, into thy hands I commend my spirit." A soul unperturbed, unafraid, at peace with God and man.

IV. **The End.** Acts 7:54-8:1a.

Cut to the heart and gnashing on him with their teeth, his enemies cast him out of the city and stoned him. Perhaps he is laid on his back while the executioner witnesses drop the stones from twice the height of their victim, aiming at his heart. At least there were witnesses and they had taken off their garments (verse 58b). Perhaps the infuriated mob broke in upon the too slow proceedings.

As they stoned him, Stephen called upon Jesus to receive his spirit. Then, having still some control of his body, he kneeled and prayed as his Master had prayed: "Lord, lay not this sin to their charge."

"And when he had said this, he fell asleep." Fell asleep! That face which had appeared as the face of an angel was bloody and bruised—"his visage so marred more than any man" (Is. 52:14)—that body which had served his Master so faithfully, crushed and broken. Even so, but he had fallen asleep! Done to death by a howling mob, expressing in this murder its demoniacal hate, his blood mingling with the dirt of the roadside, disgusting, horrible to behold, but in the sight of God a soul pure and clean, unsullied, with no thought of revenge, fearless, innocent of hate, loving his murderers unto the end—such was Stephen! "And when he had said this, he fell asleep."

In what spirit would one of us take death at the hand of a soldier or of a mob?

Suppose you struck or slapped or pushed a soldier and he shot you. Would you be in Stephen's class?

Suppose you made some sharp cutting retort to a man who was running you out of your home and he shot you, would you die exhibiting the love which filled the heart of Jesus and Stephen as they drew their last breath?

"Socrates died like a philosopher, Jesus Christ died like a God."

"Ye shall be my witnesses" (Acts 1:8). "Ye shall be my martyrs", for the Greek word is the same.

Stephen's was the first recorded "death in the Spirit". He had lived in the Spirit. He died in the Spirit. The perfection of his witnessing was not in the fact of his martyrdom but in its spirit. In his death he was a perfect witness because he gave a perfect exhibition of the Spirit of our Master. "It is enough for the disciple that he be as his teacher" (Matt. 10:25). Truly Stephen was a son of God.

If any one of us is called to witness by his death here in Shantung, may God grant that in his martyrdom he be like Stephen, who was like Jesus.

WOMEN'S WORK.

MISS MARGARET FRAME.

There are many phases of work with women which might be discussed in such a paper as this. The very thorough organization of the women's work in Kwangtung Synod; the well conducted health campaigns and mothers' clubs of the cities where specialized leadership is available; the medical itinerating in North China are attractive themes which must be omitted to give place to the discussion of women's work in the country and small town. What is it possible to do for the women in these rural districts where most of the women are uneducated and where the leadership is very limited?

For the training of the available local leadership the "annual institute" and the "course of home study" seem to be the generally accepted methods. The institutes are sometimes held twice a year instead of once. They vary in length from ten days to six weeks. The longer periods seem desirable when such an institute is held in a station center for the leaders from a large field. The shorter term is more practicable if classes are held in rotation in several county centers or outstations and designed for practically all of the Christian women of the locality. In most successful classes, major food expenses are provided by those who attend—a very definite announcement being made of just what amounts of grain or food may be regarded as equivalent to a money payment for board. Where it has not been customary to hold these institutes it is wiser to be content at first with small classes of only ten or a dozen on the basis of board being paid by the students and building up the attendance gradually rather than to secure attendance by giving free board.

Appended to the paper is a suggested course of study designed to be carried out through four successive institutes or through four years of home study or by a combination of institute and home study. This course of study is based upon suggestions gained from many courses and recently incorporated in one which, however, has never been tried out in experience and is meant to be suggestive only. It is purposely made rather lighter than most four year courses as a heavier course often proves discouraging. It is distinctly designed for the woman who at its beginning is illiterate but it should be covered by all the literate Christian women and by all school girls in the district where it is used in much less time to be sure, and with

emphasis upon teaching methods that they may be able to help the illiterate women either in institutes, local Sunday services, mid-week services or home study. At the completion of each year of the course some recognition in the form of a certificate should be given. A little scroll diploma is one of the more attractive forms although this might be reserved for the completion of the entire course.

The one in charge of such work should also have in a loose leaf note book a sheet for every Christian woman upon which the course is briefly outlined and upon which she may check the woman's progress as a unit is completed whether it be completed in an institute, in the Sunday School, or through private study.

Now let us consider the nature of the course. For each year the work is grouped under six heads.

1. Reading and Writing:—An aim of the course is to lead the women out of illiteracy into literacy. The Farmers' Thousand Character Textbooks are recommended because the basic characters used in them are scientifically chosen and the text book material is educationally adapted to emphasizing the characters to be learned by repetition and also conveys worth while general information. The writing of character is insisted upon because only so is the character really learned and remembered and because after the initial opposition is overcome the prospect of writing family letters and of keeping family accounts is one of the great incentives for continued progress. But in each year a second and sometimes a third doctrinal or devotional book is also read. These are chosen in order (1) to develop the religious vocabulary needed to supplement the secular text-books if the women are to become Bible readers; (2) to provide material from the very beginning for use in private daily Bible reading or in family prayers when there is no literate member of the family and (3) to suggest the doctrinal teachings ordinarily taught to inquirers but which must also be constantly reviewed with untrained church members.

2. Memory Work:—This includes in the first term or two simple prayers for use in daily private or family prayers, and later, Bible passages and other material that may be used to enrich the Sabbath service of worship by responsive readings or united prayer. This work is as important for the literate Christian as for the illiterate.

3. Singing:—The first Bible verse choruses help store in memory precious Bible verses. All the work suggested aims to enrich the private and public times of prayer and worship.

4. Bible Study:—The topics here given (the texts by which the teacher may wish to enrich his own background) are meant to be taught by the teacher in such a way that the student shall not be dividing attention between subject matter and character reading. No reading should be required except that easily done. Pictures, stories, explanations, discussions should be the means to sound instruction. However, that the character work may help here the readings for the third and fourth year does follow in general the topics suggested for Bible Study.

5 and 6. Home Common Sense and General Information:—These, like the Bible Study, are meant to be taught by a teacher who will get the subject matter across without requiring any reading for which the student is not prepared. Text-books are named but these are for the guidance of leaders only when her students are illiterates. They may however be used as text-books when literates are taking the course. The aim of these courses is to ensure that the Christian home be of a finer type than the non-Christian home and that the Christian woman have broader interests than the non-Christian. Personal hygiene, family hygiene, discipline of children, religious training of children, Chinese history and geography, the position of women and women of other lands are the subjects studied.

It is evident that 4, 5, and 6, Bible Study, Home Common Sense and General Information, are best taught in the Institute, the Sunday School or the mid-week meeting for women as rarely could educated women be found to go to the homes to give to individual women the teaching these called for.

In all of this teaching we must keep in mind the kind of religious program that we wish to carry on in each center where there are even three or four Christians.

We should plan for a rich, full, Sunday. That day even in the small community may well include three types of meetings—a worship service, a study service (the Sunday School) and a witnessing service. Where no preacher is available, suggested orders of service using largely the memory work and singing in the course of study already described may be put into the hands of the one best able to lead such a service. This does not require a person of much education but one of devout, reverent spirit. The Sunday School even in the small community should plan for divisions into at least three classes, one for men, one for women and one for children. Such division is usually better even though it means using leaders who have had only a term or two of institute training. The China Sunday School Union lessons are known to all but require teachers who can read. If no teachers for them are available someone of very little train-

ing can help teach the memory work or the Christian reading book or the songs of the course of study. If the worship and study services are held one after the other in the forenoon, the afternoon can perhaps be used for trying to win others by methods best suited to the ability of the Christian group but this going out to others may be preceded or followed by a meeting of the general character of the Christian Endeavor where each Christian shall try to take a little part, a testimony, a Bible verse, a prayer, and shall unitedly plan and pray for their ap proach to non-Christians.

A mid-week meeting of the women can also be carried on under very humble leadership. The Baptist Publication Society issues a quarterly called the "W.M.S. Quarterly" which contains full suggestions for such meetings. The programs include those for Bible Study, devotional, temperance, missionary and mothers' meetings. Even the talks suggested are developed in simple fashion. Where there is a woman who has had any middle school study she should be able to manage these programs. If a better qualified teacher is available the study books on the home or for general information may be taught in these meetings. If a less well qualified teacher is available she may use the simpler material suggested for the women's study class helping them forward on their study course. The essential thing is to find out for **each** community the best available leadership and then through the institute or in personal visits in the community give these leaders very definite guidance in the choice of materials and their use.

We have been talking mostly of the work among illiterate women although it has been suggested that literate women should also go quickly but thoroughly through this course with a view to becoming teachers. There is a four year Home Study Bible Course published by the R.T.S. (No. 691, 692). This emphasizes direct Bible Study and is valuable for women who read somewhat but is likely to prove discouraging to the illiterate unless she is under very good teaching. In other places the attempt is made to enlist the literate Christians in a Bible reading campaign. The Bible is taken in sections, Genesis through Esther, Job through Malachi and the New Testament The bookmarks guide in this amount of daily reading to be done to finish each section in about a year, or the reading of all three sections may be carried on simultaneously thus finishing the Bible in a year. At least these literates should be led to hold family prayers for which the C.L.S. issues a very suitable book "The Bread of Life", and advanced courses should be offered them in institutes and special aids to personal Bible study frequently suggested.

It is not possible to discuss the subject of schools for women, more than to ask the question whether a single year's work using the four years course of home study as the one year's course of the school and thus preparing for local **voluntary** leadership is not all that we are justified in giving to women except those who are plainly of Bible Woman calibre and prepared to take a five or six year course.

Nothing has been said about the method of reaching the non-Christian woman, but thought of them has been back of all that has been said for a well-taught group of Christians, knowing the comfort, joy, and strength that faith in Christ brings and living the Christ life in the midst of neighbors to whom their hearts go out in loving ssrvice are the kind of witnesses to whom Jesus entrusted the bringing in of His Kingdom.

COURSE OF STUDY FOR ILLITERATE WOMEN.

Four week Institute and Home Study.

First Year

1. Reading and Writing — 2 hours a day
   a. First Steps in Holy Doctrine (R.T.S. 614)
   b. Farmer's Thousand Character Lessons Vol. I (Commercial Press)
2. Memory Work — ½ hour
   a. A grace before meals.
   b. A morning prayer
   c. An evening prayer
   d. The ten commandments (in brief form)
3. Singing — ½ hour
   2. Bible Verse Choruses (Christian Book Room)
4. Bible Study
   a. Stories of Jesus' Life and Jesus' Parables with Pictures
5. Home Common Sense — ½ hour
   a. Personal Hygiene with Posters
6. General Information — ½ hour
   Stories of China's Heroes

Second Year

1. Reading and Writing
   a. Short Steps to Great Truths Vol. I (R.T.S.)
   b. Farmers' Thousand Character Lessons Vol. II (Commercial Press)
   c. Family Prayers for the Use of Mothers (R.T.S. 338)
2. Memory Work
   a. John 3: 16-21
   b. The Beatitudes
   c. Psa. 23
3. Singing
   The hymns contained in Family Prayers (1.c)
4. Bible Study
   The Life of Jesus
5. The Home
   Building Character (M.E. Mission, Changli)
6. General Information
   Simple Geography of China

Third Year

1. Reading and Writing
   a. Bread of Life—Readings for second quarter. (C.L.S.)
   b. Farmers' Thousand Character Lessons Vol. III (Commercial Press)
   c. Catechism of Important Christian Teaching (M.B.C.)
2. Memory Work
   a. The Lord's Prayer
   b. 1 Cor. XIII
   c. Psa. I.
3. Singing
   Hymns from Church Hymnal
4. Bible Study
   Acts of the Apostles and Life of Paul (1.a)
5. The Home
   Happy Garden of Children (Y.W.C.A.)
6. General Information
   The Attitude of Jesus toward Woman (C.L.S.)

Fourth Year

1. Reading and Writing
   a. Bread of Life. Readings for third and fourth quarters (C.L.S.)
   b. Farmers' Thousand Character Lessons Vol. IV (Commercial Press)
   c. Steps in the Christian Life (C.L.S.)
2. Memory work
   a. John 14
   b. Apostles' Creed
   c. Psa. 19
3. Singing
   Hymns from the Church Hymnal
4. Bible Study
   Old Testament Stories
5. The Home
   A Short Study of Education in the Christian Home. (C.L.S.)
6. General Information
   A Straight Way Toward To-morrow (C.L.S.)

STUDENT EVANGELISM.

REV. S. LAUTENSCHLAGER.

Jesus Approach to Men.

Jesus' approach to men was determined by two things: (1) The condition and desire of those approached. (2) The nature of the religion he wished to present. To do student evangelism, we do well to study Jesus' method and use it in the light of the need and condition of the one approached.

When the two disciples followed Jesus and he said to them "Whom seek ye?", and they answered "Where dwellest thou?", he said "Come and see." He took advantage of this interest to invite them to his house and to become their host for a day. By the end of that day they had not only become disciples but disciple-makers. At another time he told Zaccheus he was going to dine at his house and Zaccheus became a new man. Nothing pleases the student more than to visit or to be visited by his teacher, the foreign guest.

"Be willing to be helped as well as give help," is a good motto. To the Samaritan woman Jesus said, "Give me to drink." To be asked for help by a member of a race, which, the Samaritans thought, considered itself infinitely above its Samaritan neighbor, was a surprise from which this woman never recovered. It opened her heart to receive such deep spiritual truth that she soon led her village to hear Christ. The people of the East feel that we have the same superiority-complex that the Samaritans attributed to the Jews. To ask a Chinese student for needed help often induces the same reaction of surprise and openheartedness. Continually doing for others without giving them a chance to do something for you, may breed a spirit of dependence and inferiority which is not healthy and which may become a spirit of resentment and rebellion.

A Sense of Sharing.

We must not be dogmatic as if we already have the totality of all truth and it is only a matter of giving information. The method is discussion and the student must have a feeling that he has had a share in the conclusions reached. We must also feel we have received spiritual help. It must be a matter of sharing. The students with whom we work must be made to feel that they also had a share in the enrichment of the evangelist's life. We must be able to say with Paul, "I am debtor," because we actually have received as well as given.

Student Desires.

What are the desires of the student? He may desire contact with the foreigner simply to have a chance to learn how other people live and what they think. He may wish for the friendship of people with wider experience, or he may only wish to learn and practise English. If he is already interested in religion and has come because he expects religious help he will want a religion which is scientific, undogmatic and which demonstrates dynamic power. If he already knows something about Christianity, he is almost sure to have a deep appreciation of Jesus, only equalled by his deep suspicion as to the ulterior motives of the Church. He has an impression that the Church is more interested in spreading western civilization and in building institutions than in establishing the Kingdom of Heaven and in teaching Jesus' Way of Life. That is, he wants definite evidence that Christianity is *not* selfish!

The Student Psychology.

What is the psychology of the student? He is patriotic and wishes to sacrifice for his country and society. He longs for real friendship. He rebels against existing economic inequalities and the backwardness of his own people. He is critical toward others but super-sensitive to criticism. He is tempted to blame other nations and people for his own weaknesses and for those of his nation. Like most people, he is human enough to make more excuses for himself than for others. Reared in the Confucian tradition, it is almost axiomatic for him to believe that if he fails intellectually or morally his school and teachers are to blame for not having given him a better example.

The student wants *immediate* benefit. The first few contacts must count. We must discover which of the student's desires is most legitimate and most amenable to immediate attention. He will come to a Bible Class once expecting help and a second time from a sense of fairness, but then he is gone. His first contacts must give him realizable value. With Jesus, the first contact never failed to make a lasting impression.

In Bible Study, Jesus First.

In Bible Study, we should begin with a "Life of Christ" which gives his greatest teachings and his main movements intelligently and rapidly or by a study of modern problems, present Jesus as the solution. Before the end of the second lesson something of the great attractiveness of Jesus must grip the student. The approach to religion and God must be by way

of Jesus. It is Jesus that attracts. "And I, if I be lifted up, will draw all men unto me." Right after the "Shanghai Affair," when there was a great revulsion of feeling against foreigners and Christianity, a senior in one of my Chinese classes openly denounced western nations and the Christian Church. He declared in class that the Church is an agent of capitalistic imperialism and that atheism is superior to such religion. But when I said to him, "Mr. . . . You have studied the New Testament for three years, what do you think of Jesus?", his face brightened and he replied, "I should like to be like Jesus. I can say Jesus is my God." And when I proved to him that the present generation of missionaries sympathize with China, and with every other people struggling for legitimate political and economic freedom, he went back and apologized to the senior class for anything that he may have said that was unjust.

Intellectual problems.

Mr. Leete tells of a Government School Bible Class which doubted that it was physically possible for Jesus to heal the blind. He answered that the details were not given, but we were told to cure the sick and heal the blind also, and he explained the modern fight against blindness and asked if they would like to help. They went to a factory where scores of boys had tracoma. The class employed a doctor and nurse to care for the boys and at last several of the class learned how to give the rubbings. The whole factory was cleaned of the threat of blindness. The factory owners also, as a result of this student interest, became interested in their boys and instituted many reforms. This class prevented more blindness than Jesus ever cured! "Greater things than these shall ye do." The intellectual problems vanish in the pragmatic experience of doing these *greater things*.

The Problem of Atheism.

In the reaction against other worldliness and supernaturalism, Christianity faces her greatest problem. Six years ago, we found no students who doubted the existence of God. Their greatest intellectual difficulty in becoming Christians was the divinity of Jesus. Everyone in our classes said Confucius believed in a Personal God. Now very many of them deny belief in a Personal God. Three years ago in Chefoo, in a class of forty students including one Russian-nephew of Prince Lovv of the Kerensky Government—all but the Russian and I voted that Confucius did not believe in a Personal God nor in immortality. When a government school class was asked what the word superstition meant, they answered, "Belief in God."

The Social Passion.

We are living in the age of the social passion. No class is more swayed by this passion than the students of the Far East. Under the mastery of Jesus and His Way, the social and moral energies locked up in this generation of youth can carry our world far on the way toward that city wherein dwelleth righteousness.

In the senior class at Chosen Christian College, Seoul, Korea, we discussed the comparative merits of the Marxian method of class struggle and Jesus' method, as solutions to modern problems. After a clear statement of what the two methods meant, it was asked which offers the most practical permanent solution for the economic and political and the moral problems of Korea. Most of the students were within a few weeks of graduation and had no positions, or prospect of work. They had every temptation to be violently revolutionary and yet they agreed that the Jesus' Way was best. Jesus' Way and his personality make an invincible and irresistable appeal. The social passion of this generation of students is an asset for evangelism. To fail to make Christ Lord of it is almost criminal!

The Need for a Religion of Power.

The student looking at history, society and his own heart sees the need of a dynamic of transforming power. The possibility of a changed life is the greatest glory of our faith. A new world is possible because new citizens are possible. The whole creation groaneth to give birth to this new world. The students of the East passionately desire it. All want a new social order, a new China, Korea or Japan. The real challenge to the students' honesty and sincerity is—Does he want to be a new student, a new Chinese, a new Korean or a new Japanese?

The Divinity of Jesus, an Experience.

It was the experience that the early Christians had in Jesus that made them say that Jesus was God. No other ever said "I am the Good Shepherd, the Bread of Life, Water of Life, Light of the World, the Door of the Sheep, the Way, the Truth and the Life." "I am the vine and ye are the branches." "Without me ye can do nothing." "I will come again." "I will send you the Comforter from the Father." None other ever made such claims. These claims were all verified in the experience of the disciples. They found Jesus so unique and that uniqueness so divine that they said such grace and such transforming power can be nothing short of God himself, and as they

believed in only one God, and as their experience convinced them that Jesus was nothing less than God, they changed the Bible terminology which said he is the Son of God, and declared that he is God the Son. In the Trinity the Church Fathers tried to insist on and harmonize two great convictions, first, the unity of God and second, the conviction that the greatness and goodness and uniqueness of Jesus could be nothing less than God himself. All goodness is God and Jesus was all goodness. He alone could say, "He that hath seen me, hath seen the Father." Perhaps we wouldn't express our experience that way. That matters little. That we have that experience matters much! Anything less is not evangelism. Perhaps atheism has done us great service in driving us back to Jesus for our approach to God. We feel so sure that theism is going to be the great stone of stumbling, whereas it used to be the Cross, that we are constrained to believe that the student evangelist has to take the position that for us Christians Jesus is God. If we do, will not the student who sincerely accepts Jesus as Life and the Way find Him all sufficient, and will he not in time through God the Son, come also to a rich and sure fellowship with God the Father?

I will conclude with suggesting some essentials in student evangelism. These are:—Enthusiasm for Jesus Christ: study Jesus' method of approach: study the desires and the condition of the students approached: strengthen their virtues and give as much immediate help as possible: get students to engage in Christian service: begin with Jesus and not with philosophy, science or the Old Testament: take advantage of the social passion and make Christ Lord of it: in a study of comparative religion be absolutely fair with the great sages and Jesus will still be unique and divine in comparison: approach God by way of Jesus: present Jesus as the dynamic of transforming power for a new life of service.

RELIGIOUS EDUCATION UNDER THE NEW REGULATIONS.

REV. DONALD A. IRWIN.

Government regulations in China are continually changing, and so it would be impossible to predict or determine any final way of meeting these regulations, in their relation to and effect upon Christian education and Christian work in this land. In spite of our differences of opinion as to the best policy to persue at this critical time, we should all of us—both Chinese and foreign—as Christian co-laborers, realize that our common purpose in all of our missionary institutions and departments of work, is to make Christ known. To attain this end, may each of us at this time follow Paul's injunction,—that no one "think of himself (or his opinion) more highly than he ought to think, but to think soberly", and may we all "forbearing one another in love, endeavor to keep the unity of the Spirit in the bond of peace."

With these principles in mind, we shall consider some of the recent government regulations, affecting religious education in our mission schools. Article 5 of the Regulations for Private Schools, issued by the Ministry of Education, Aug. 29, 1929, reads as follows,—"A private school founded by a religious body is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are any religious exercises, students shall not be compelled or induced to participate. No religious exercises shall be allowed in primary schools." Mandate No. 2633 from the Department of Education interprets Article 5 as follows,—"The establishment of religious courses in Middle Schools as elective courses shall be limited to Senior Middle Schools. Pupils shall not, by whatever device be forced nor enticed to attend religious exercises, nor shall religious exercises be carried on at ordinary assemblies. This is ordered."

This means that the Ministry of Education interprets Article 5 as prohibiting voluntary religious instruction in Junior Middle Schools as well as Primary schools. The government has also issued regulations requiring schools to register. The requirements for registration include the following,—(1) A Chinese for Principal, (2) the Chairman and 2/3 majority of the Board of Directors shall be Chinese, (3) Religious instruction and chapel exercises must be voluntary in Senior Middle

School and College, (4) Religious instruction and chapel exercises are prohibited in Junior Middle Schools and Primary Schools within school hours or on the school premises.

In attempting to meet these regulations and the general situation, the authorities of our different mission schools have put into effect various temporary solutions, such as converting the school into a "Hsueh Tao Yuan" (or religious institute), with required Bible study. Others have made their religious courses and chapel exercises voluntary. Many have attempted to register. A few schools have remained much as they were before, with required Bible study. Time does not permit us to report more in detail what each of the mission schools has done, but only to let you know briefly what the Yih Wen Commercial College has done in relation to its religious education program.

One of the important aspects to be taken into consideration in the Yih Wen Commercial College is the large proportion of non-Christians. During the fall term 1929 there were 92 Christians out of a total enrollment of 323, or less than one third Christians. This spring term there have been 83 Christians out of an enrollment of 375, or less than one fourth Christians. Last term's graduating class took out a number of Christians, while the new students enrolled this term have been largely non-Christian.

Last term it was deemed advisable to make all religious instruction and services in the Yih Wen Commercial College voluntary. This was largely on account of the desire of the Board of Directors and alumni of the school to prepare for registration and to conform more nearly to government regulations, and because of several requests of the Student Association that chapel exercises, Sunday afternoon Sunday School and religious courses all be made voluntary. The results of the voluntary plan have justified the change. The most important result has been the creation of a better spirit among the students, and a more friendly and tolerant attitude toward Christianity. The fact that students can attend chapel exercises because they want to attend, or choose Bible study and religious courses because they want to know more, has had quite a wholesome effect. The average attendance at the voluntary chapel exercises which are held daily, has been as follows,—fall term 1929, in the Junior and Senior Middle school departments (north building) an average attendance of 80 or more, this term 60 to 70, although sometimes there would be 100 or more present. In the Commercial department (south building), the average attendance in the fall term 1929 was between 20 and 30. This term the average attendance has been about 30, and the interest very good.

In the fall term 1929 there were 123 different students enrolled in voluntary religious instruction groups. This term there have been 97 students. The reason for the larger enrollment last term is because a whole class of 30 boys—almost all non-Christian decided to study the Bible instead of taking a moral training course, and 23 of these boys bought English New Testaments. This class, as a whole, has not continued this term, but some of the same boys have continued their study of Christianity in another group. This means that both last term and this term, under the voluntary system, the proportion of students under religious instruction has been higher than the proportion of Christian students in the school. One Bible class this term, meeting two evenings a week in our home, started with 4 boys and increased to an enrollment of 21 (mostly non-Christians), with an average attendance of 7 to 10 boys. In all religious classes held at the school, whether on week-days or on Sundays, and whether for school credit or no credit, attendance is required after the student elects the course.

For the last few terms in the Yih Wen Commercial College, every student has been required on Sunday afternoons to join one of 3 groups,—(1) Bible study, (2) Preaching band, (3) Lectures. This is in addition to voluntary church service Sunday mornings. The school preaching band, last term with 10 students, and this term with about 15 students has been holding meetings Sunday afternoons in the Museum Chapel, for non-Christian elementary school students in the city. Last term there were between 40 and 50 non-Christian students from several schools in the city coming on an average every Sunday afternoon, and this term 90 to 100 and quite often over 100. Moving pictures from the Life of Christ have been shown a number of times on Sunday evenings at the Museum Chapel, with an attendance of 150 to 200 non-Christian boys and girls.

These facts show that religious education has been able to be carried on under government regulations. These regulations by no means make our work easier, but it does throw out a challenge to us as Christian workers to make Christianity appeal more to the rising generation in China. With the recent very strict regulations prohibiting religious teaching in the primary and Junior Middle schools, we are faced as missions and a church with very serious and difficult problems. The deciding upon right policies and procedures to follow is made the more difficult because of the present political instability, and the probability of changes in government regulations which effect our schools and the religious work and instruction in the schools. The General Council of the Church of Christ in China has re-

cently made an appeal to the Government to modify the present strict regulations, in order to allow for religious liberty and the rights of private schools, and the preservation of the contribution that Christian schools have made and can make for the cause of education in China. What attitude the government in the future will take toward Christian education is still uncertain.

Facing this situation, there are a few suggestions for our religious education program,—

(1) The Chinese church, through local church councils, should assume more and more complete responsibility for Christian primary schools, and should carry on religious instruction in every possible way. If this instruction is not allowed on school premises and within school hours, it could be given in churches, chapels or in private homes. More efforts should be made to make Sunday Schools appeal to young people, and more systematic, thorough and interesting courses of Bible study conducted, which are adapted to ages and needs. All Christian workers should promote more Christian training in the homes.

(2) In Junior Middle schools we should continue at all costs with voluntary religious instructions and still hold them in the schools, if possible. If these classes cannot be held in the schools, more classes could be held in homes or churches. Under no conditions should we consider the possibility of giving up all religious work in our primary middle schools and still remain open.

(3) More emphasis should be given to personal work and care taken in setting a good Christian example. After all the winning of boys and girls, men and women to Jesus Christ is our central task and greatest joy. If our institutions are permitted to remain open, and we can accomplish this task in any possible way, should we not still carry on, inspite of difficulties or even persecution.

(4) In order to accomplish our Christian purpose and to keep up the Christian spirit and atmosphere of our schools, under present conditions, we must have faculties composed of strong Christian teachers,—strong in character, conviction and personality.

(5) To preserve the Christian aim and character of all of our mission schools and colleges we must have Boards of Directors, with members who are firm in their Christian faith and sympathy, and who with courage and vision are not afraid to promote the Christian interests of a school or college.

(6) We should seek to get Christian students to witness for Christ in the school and in the home, and give them opportunities for Christian work and service in connection with the school or local church.

(7) Situations and conditions vary with localities. In the matters of registration and the following of present government regulations, we should be guided quite largely by local Chinese Christian leaders, especially those connected with local Churches and Presbyteries.

For our thought and discussion we might consider the following questions:—

(1) Do we not have a Christian obligation to obey Government regulations? If so, with an unstable government how far or how soon should we follow present government regulations? If we do not follow present government regulations, what might be any likely unfavorable result, so far as our mission work and Christian constituency is concerned?

(2) We have an obligation to ourselves, to the Board and to the home church to insure the Christian aim and conduct of every mission institution. If we can preserve this aim through Christian teachers and personal work, and religious instruction, even though conducted off of school premises if necessary, are we not still justified in keeping our institutions open?

(3) If we as a mission and church should ourselves close any schools, would we not lose more ground for the cause of Christ and His church in China, through the loss of Christian contacts and opportunities for developing Christian leadership, than to continue our schools, even though under strict government regulations?

(4) What are the possible or best ways to meet government regulations and yet maintain the Christian aim of our mission schools,—(a) primary schools, (b) middle schools, (c) colleges and universities?

"THE PLACE OF THE EDUCATIONAL MISSIONARY IN THE FUTURE".

REV. J. J. HEEREN. PH. D.

In any discussion of current missionary problems in China we must ever keep before our minds the fact that we are trying to keep our heads above water in the maelstrom of a tremendous revolution. At least six revolutions are rolled into one; political, social, economic, intellectual, military and religious. All these revolutions are proceeding simultaneously, while in Europe the corresponding volcanic upheavals were spread over centuries. In the 13th and 14th centuries Europe was in the throes of the Renaissance, in the 16th she was shaken by the Reformation and in the 18th the continent was overwhelmed by the French Revolution, while at the same time England was remade by the Industrial Revolution. In China, however, these changes and others in addition are going on under our very eyes.

Our time is too short for anything more than mere hints at these changes. When I came to China there were to be found very few newspapers or magazines, but now you find them by the hundreds, many of them written in virtually a new language which even many of the foreigners can read. The old paternal despotism of the Son of Heaven has become a pink imitation of the government established by Lenin. Industrial and agricultural revolutions are shaking the foundations of the old economic order. The introduction of wireless, areoplanes, tanks, poison-gas apparatus and other most up-to-date post-war fighting machinery is militarizing China with unprecedented speed. The moral sanctions of ages are being questioned all around us and for many have completely lost their validity. Missionary education in China is as suspect as Catholic education is in Protestant countries, while a noted abbot is touring the country lecturing on "The Contribution of Buddhism to Modern Life". When in Peking on the same street I saw Chinese barrow-men with queues, male students in foreign attire, old women with bound feet and female students on bicycles with their skirts above their knees, I felt that I was breathing the very air of social revolution.

All our thinking, planning and readjusting will go astray unless we remember always, morning, noon and night, that we live, move and have our being in the atmosphere and environment of revolution. Undoubtedly, this is the greatest revolution, quantitively and qualitatively, since the dawn of time.

The only thing that can be compared with it is the Russian Revolution. But there can be no question that quantitively (e.g. number of millions of people involved) China's revolution is the vaster; and qualitatively also, it seems to me, China's upheaval is more far-reaching than that of Russia, for as far as I can learn only in the economic sphere has Russia's been more revolutionary. At any rate if we combine the Russian and the Chinese revolutions, upheavals taking place in countries bordering on each other, we have about a third of the world's population in the grip of revolutionary change.

Another thing to remember, as we approach this problem of the educational missionary's future, is the fact that every revolution is followed by a reaction. To evaluate correctly any upheaval we must consider not only the initial volcanic eruptions but also the final deposits or permanent changes. In order to understand the religious changes of Europe during the 17th and 18th centuries one should study not only the Reformation but also the Counter-Reformation; to rightly appraise the political changes of Europe at the end of the 18th century you should examine both the French Revolution and the Napoleonic era. Action is followed by reaction; this is a universal principle of history. We must reckon with it in this country. Sooner or later a reaction will appear in China, but the time does not seem ripe as yet for such a movement. The situation may well get worse before it improves. If the Nanking regime should be overthrown, it is quite possible that the radicals will get control of the government and the educational missionary will probably fare much worse. It is very probable that in the case of defeat the Nanking government will find itself in the same position as the Kerensky government in Russia, when it was superseded by the Bolsheviks. The Nanking regime is frankly a bourgeoise government and has really tried to suppress the Communists. What bearing has this on our topic? Just this, that we should not attempt to knock the foundations from under our own work and schools during a time of upheaval. We should make adjustments just as fast, and no faster, as the settled deposits or conclusions of revolution justify. I have just said that every revolution is followed by reaction, an attempt to restore the old conditions; there is, however, yet another historical principle just as certain as the preceding one and that is that no reaction ever restores the old regime in its entirety. After the religious changes in England under Henry VIII and Edward VI even "Bloody Mary" with all her persecutions could not restore the confiscated monastic lands. Here we can approriately quote the little nursery ryhme:

"Humpty Dumpty sat on a wall
Humpty Dumpty had a great fall
All the king's horses and all the king's men
Could not put Humpty Dumpty together again".

Every revolution leaves great changes in its wake. Let us not live in a fool's paradise, dreaming that when the reaction comes all the old conditions and privileges will be restored; the "good old days" of the educational missionary are gone, never to return.

Through the ruin and wreckage lying around him, however, if he has eyes to see, the educational missionary finds two settled conclusions of the revolution which I think no reaction can possibly destroy. The one is that we have lost the administrative control of our educational work; and the other that the successful educational missionary of the future will be a person quite different from his predecessor.

Now, it is not necessary to elaborate the first proposition. I suppose no one here would deny that, speaking in general terms, the foreigners no longer have real administrative control of the mission schools. If in some places it has not yet been entirely lost, it is slipping away so rapidly that the foreigner doesn't know whether he is coming or going. I am not here concerned in the least with the desirability or undesirability of this loss of administrative control. It would, however, be useful and desirable, if it were possible, to know accurately all the causes leading to such rapid loss of administrative control. There are strong reasons for believing that the 1921-1922 report of the Educational Commission, headed by the late Dr. Burton of the University of Chicago, was an important factor in steeling the determinating of the Chinese to get control of the whole educational system before it was too late. Although we might argue about the causes, we can hardly quarrel about the statement that our educational administrative control is gone. Moreover, it is almost the invariable rule of revolutions that powers and privileges once lost are not restored. (Note, please, that I am speaking of **revolutions** and not **rebellions).**

The second thing already made clear is that the future educational missionary will be a man or a woman of a new type. The educational missionary of the past was and is essentially an administrator; his eye was on the administrator's office rather than on the class-room, his ambition was to control and administer rather than instruct. Of course, I am speaking in general terms. Also to be fair it is necessary to say that at one time there was a place for such an administrative educator,

although I myself think that we have persistently put too little emphasis upon scholarship and efficient teaching. However, the new day calls for a new type.

The missionary educator of the future in China will be and must be different from the one of former days. It seems to me that we missionary educators, up to the present have been largely dominated by an ideal and a so-called vision that has been responsible for a part of our present difficulty. We always speak of "leaders"; every one wants to be a "leader"; when I returned to Tsinan the other day, I picked up the last number of the Cheeloo Bulletin and immediately my eye fell upon a paragraph speaking about "leaders", faculty and student "leaders", who were going to attend provincial Y. M. and Y. W. conferences. Now to be honest what has been our ideal of missionary educational leadership? Has it been that of Ricci who could speak better Chinese than many educated natives? Or that of Gerbillon who mastered both Manchu and Chinese? Has it been that of Bere Martini who is called the father of Chinese geography? Has it been that of Verbiest who became the reformer of the Chinese calendar and of Chinese astronomy? Not a bit of it. Our American conception of leadership is a man who serves on committees, the more committees he is on, the greater the leader. I was told recently of a man who is serving on 54 committees; to many he is the real leader. Another characteristic of our leader is attendance at conferences and meetings; the man who stays at home and attends to his classes is not a leader. I know an ex-president of a great missionary institution who made fun of one of his staff because this man, who took his teaching seriously, refused to desert his classes. Some time ago an American missionary, not connected with Cheeloo, was asking me about one of the Chinese members of our staff, whether he was on the senate, whether he was being appointed on committees, in other words whether he was becoming a "leader". I replied that a university was not primarily an administrative organ but essentially an institution for instruction and research. The Chinese whose leadership this missionary was doubting is one of the best research men in Cheeloo. The missionary has gone on furlough and will probably not return to China, while this Chinese turned out to be the very best student in the Yenching-Harvard Institute of Research, where he is working under Ch'en Yuan, the world's greatest authority on early Chinese Christianity. Does it mean nothing to us that our own schools have produced men who are able to dig up the roots of the early Church in China? Have we no appreciation of intellectual leadership? I think it can be said fairly that to

the vast majority of us the educational missionary leader is, or at least has been, an educational "pan shih ti". The missionary just mentioned didn't think much of the man with research abilities because he was not enough of a "pan shih ti". However useful he may have been in the past, the day of this type of educator is rapidly drawing to a close. The fact is the Chinese are through with the "pan shih ti" educational missionary; he is no longer wanted. I have in mind two recent cases of educational missionaries one in a university and one in a middle school, having to leave their places of work very largely because they were dominated too much by the "pan shih ti" vision. In other and more simple and more blunt words the educational missionary who cannot keep his hands off administration and cannot settle down to real, solid teaching and research, as opportunity offers, had better put the Pacific Ocean between him and China.

On the other hand, the real educator, the real scholar is still wanted; in fact is only just now coming into his own. The man who is an expert in his subject is still welcome. I was not a little surprised when several weeks ago in the Peking Historical Museum I noticed on the walls the pictures of Ricci, Schall, Verbiest and I think Pereira. In the midst of all the anti-foreign feeling and the anti-Christian agitation the pictures of four great Roman Catholic missionary scholars are officially shown to the Chinese. China gratefully remembers what these great Christian scholars did for her people. On my last Sunday in Peking I had dinner in the home of Prof. T. F. Tsiang, head of the History Department of Ch'ing Hua, and one of the most brilliant of China's younger historians. Being obliged to go on an early bus, I was able to have with him an extended conversation which to me was one of the most encouraging talks I have had since I landed in China. He said that one of the unfortunate things in the schools of China was the tendency on the part of the administrators to consider themselves superior to the teachers, with the result that the ambitious men try to become administrators. "I think", he said, "this is essentially wrong. The teacher has only one legitimate ambition, and that is to be a scholar. I repeatedly tell the students of our department", he continued, "That there are two kinds of professors and students, the **head-liners** and the **foot-noters.** The **head-liners** try to attract attention to themselves, to get into the headlines of the newspapers, to head the committees. The **foot-noters** are those that do such thorough and scholarly work that any one writing in that field must refer to them in his foot-notes. In our department we try to be **foot-noters.**" I repeat, during all my stay in China, as far as edercation is concerned, I never had such an en-

couraging conversation. After what I have seen and heard during the last several months I am convinced that the educational missionary who is a **foot-noter,** who can keep his hands off administration is still welcome. Why shouldn't the Chinese welcome an educator like that to our middle schools, for example, when they don't have to contribute a copper towards his salary? The Chinese are no such fools! Look at Dr. Grabau, an authority in paleontology, who is a life counsellor of the China Society of Natural Science. When he gets up on his crutches, his words seem to carry the weight of an Olympian god.

Thorough work in our classes, I care not what the grade of the school is, has its own reward, brings its own satisfaction. When recently I returned from the North there were on the same boat as first-class passengers two men, who had formerly specialized in our Cheeloo Department of History. Both are now on the National Council of Research; the one has come back to make anthropological measurements in Shantung and the other is a research worker in Tibetan Llamaism. To know that I had a hand in training these two men gives me far more satisfaction than any administrative work I have ever done.

Then there is a second kind of missionary educator who still has a future in China, and that is the teacher of languages. After considerable discussion with various types of workers, both Chinese and foreign, I think it is safe to say that there is and will remain a considerable demand for teachers of English, German and French. In Ching Hua the only foreigners now on the staff are teachers of foreign languages; moreover some of these are on a permanent basis which shows that the Chinese do not intend to eliminate them. Of course, most of us have refused to teach English as a regular thing: but the Boards can easily remedy that by appointing candidates who will. Besides languages there are other special subjects such as vocal music, instrumental music and art. The experience of Yenching shows that our western music is something the Chinese, at least the wealthy classes, will take to more and more, and ought to find a larger place in our secondary schools. In these subjects the ideal of thorough scholarship is not so important as real teaching ability. A foreigner who will not, or cannot "produce the goods", to use a slang phrase, had better remain at home. Moreover, let us not forget that the Chinese recognize a good teacher when they come across him; in the midst of all the chaos and turmoil of the last few years, the Chinese student has an almost uncanny intuition in "spotting" the good teacher. Some time ago I heard a most scathing public characterization of the work of a teacher in religious courses. A student said, "At the be-

ginning of the term Prof. ..... said that he would discuss during the term a number of important topics, "pao pei ti t'i mu". Every class hour he would discuss 3 or 4 "pao pei ti t'i mu"; during the term we had at least a hundred "pao pei ti t'i mu"; I got nothing out of the course, and all I remember is that we got a lot of "pao pei ti t'i mu". Of course, it was impudent on the part of a student to speak of his professor like that in public, especially when at the same time he was lauding the scholarship of another foreign teacher. I am not passing this on as a piece of educational gossip; but as a warning; to me it was the most telling warning I have ever heard that unless we educational missionaries do our work and teaching well we had better change our permanent residence. To sum up this part of our discussion from the Chinese point of view: 1) In the future the missionary educator is to keep his hands off administration (again I speak in general terms, the Chinese recognize that in special cases or exceptional jobs this may not be desirable); 2) he is to be a person who thoroughly understands his subject; 3) he must be a competent teacher. If he meets these three tests, I feel sure that he will be welcome so far as the Chinese are concerned. I have not mentioned teachers of religious education because things are still too much in a state of flux to be able to say anything very definite. Personally I am glad that the day of compulsory courses on religion is ended. After this the teachers of religion must "deliver the goods" or speak to empty benches. On the basis of the experience of the schools in the south and of what I saw and heard in the North I am strongly of the opinion that there will be a future for competent teachers of religion, providing the courses are optional, at least in the senior middle schools and the institutions of higher learning.

So far I have discussed the subject wholly from the point of view of the Chinese. As Christian missionaries, however, we cannot avoid looking at this matter from another angle, viz. that of Christianity. If the Chinese have the right to demand (not officially but by a process of eliminating the undesirable) educators who are non-administrative, scholarly and competent teachers, we have the right, the Boards have the right, nay the duty, to insist that these non-administrative, scholarly, competent educators be thoroughly Christian. In Peking I had opportunity to discuss missionary educational work with Chinese, Christian and Non-Christian, and foreigners, both missionary and non-missionary; and I am strongly of the opinion that the real test of our educational work will be this: "Are the schools sufficiently Christian to justify our appeal for money at home?".

Unless the Boards send people who are through and through Christian, if they should let down on this qualification, they might as well discontinue their educational work in China. My impression is that the Chinese respect a real Christian as much as a real scholar. It seems to me that our Cheeloo strikes showed beyond a doubt that sticking to our Christian convictions, giving the impression that we mean to go down with our Christian colors flying gets us much further than any cringing, cowardly compromise. Without treaty protection and without legal status the Jesuit scholars in Peking at the end of the Ming dynasty and the beginning of the Manchu house exerted a marvellous influence. It seems that the mother of K'ang Hsi, one of Yung Chen's concubines, was a member of the Catholic church; and Emperor Yung Cheng himself was very favorably inclined to the Church. Had it not been for the Rites Controversy between the orders, China would in all probability have been won over to the Roman Catholic faith. Personal Christian character of the members of our teaching staffs is far more important than any conventional, compulsory religious courses we may teach. Real Christian character and influence is contagious. Schall, Verbiest, Gerbillon and others could do very little direct teaching and preaching but their influence was tremendous.

My subject is **"The Place of the Educational Missionary in the Future".** This place depends somewhat upon the educational policy of the Chinese government, but especially upon the educational policy of the Boards and the missions. If the Shantung mission should abandon its educational work, then of course, there would be no place for the educational missionary in this province. However, a period of volcanic upheaval is hardly the time in which to throw the work of decades overboard. To abandon our schools and to take up mass education, as some suggest, would probably be a case of "jumping from the frying-pan into the fire". No doubt, we have over-emphasized education as compared with evangelization, put too much money into buildings, developed too many schools at the expense of quality, put far too little emphasis upon scholarship and competent teaching, but I think that the results of our schools justify the conclusion that in the main the missionaries of the past, who have gone on to their reward, made no very serious mistake in developing education. We must always remember that we are educational upstarts compared with the Chinese. For more than two thousand years the Chinese state rested upon educational and intellectual foundations, so much so that Prof. Holcombe of Harvard in his recent book, "The Chinese Revolution", devotes a whole chapter to describing the China of former days as the

"Scholastic Empire", a government of scholars. This system did not meet the requirements of a modern age, but as Prof. Holcombe says, "such a political system based upon principles more than two thousand years old, could not be without substantial merit.....".

To recapitulate: the day of the old-type educator has ended; but there is still a future, and I think a great future, for the non-administrative, scholarly, competent Christian missionary educator. Therefore, let us not lose our heads and do rash things in these days of revolutionary upheaval. Moreover, let us remain true to our Christian convictions, and ever remember the words of the prophet, "Not by might, nor by power, but by my spirit, saith Jehovah of hosts".

THE PLACE OF THE FUTURE EVANGELISTIC MISSIONARY.

REV. T. N. THOMPSON.

The first question we need to face, is there to be a future evangelistic missionary? Is not his work ended? That the Chinese church no longer wants the foreign evangelistic missionary? That in Mission devolution and Chinese Church evolution, the place of the foreign evangelist will be so nearly filled by the product of the Chinese Church that we may consider the foreign evangelist neither needed nor wanted? I remember that I had some difficulty persuading one or two of the evangelistic workers two or three years ago, that there might still be a place for them in the Shantung Mission. We hope that all such ideas as not being wanted, no place for us etc. were simply, and if these ideas still exist, are simply the mental doubts that have arisen during the extraordinary confusion of the past three years, doubts that after more deliberate considerations will speedily pass away.

I was particularly impressed while reading a part of the Report of the Foreign Missions Conference of North America, which came to my desk as I was preparing this paper, to see it stated that out of 35 answers to a questionaire sent to the leading men of the Younger Churches, in all lands, only three suggested that the number of missionaries in the foreign field might be decreased; and so far as the evangelistic missionary was concerned, Dr. Cheng Ching Yi, for China replied to the questionaire in part as follows. "In view of our evangelistic program extending over the next five years, we of the younger churches of the East, are sending out our Macedonian call to the older Churches in the West, asking for more missionaries to come over to help us." There is nothing in the present situation which would lead us to believe that the real leaders of the Chinese Church are preparing to sing the swan song of the evangelistic missionary. And should certain of the Church not want him, only God knows how much the church needs him, for what this country needs above all else is spiritual life.

In this discussion as much as possible we wish to avoid that great bane which does so much to make tame and insipid so many of the conclusions of our modern trained mind, and that is the custom of drawing sweeping generalizations as the result of all which we attempt to study and investigate. Let us remember that we are dealing with living personal agents and

living personal agents can not be dissected, analyzed, and then synthesized and classified. Canon Streeter in his recent book "Reality" has the remark, "Standardization is for machinery not for souls; and what would be perfection in a billard ball is futile in a saint". Let us thank God that He has given us as many different kinds of evangelistic missionaries as He has given us workers in the cause and we hope that the future worker will be just as varied in talents and indeed many times more so than has the worker in the past.

Now you may think that this perhaps, unscientific and presumptous tirade, has but little to do with the question in hand, but indeed it has and the future missionary will be no more standardized than he has been in the past. Indeed if I have any vision on the subject at all, and may I be forgiven. if I have no vision, from trampling the courts, I say if I have any vision I will prophesy that the evangelistic missionary will be more rather than less standardized than are we who are the present treaders of the mill. We shall expect the future evangelistic missionary to be full of new plans and ideas in regard to the development of the peculiar form of work which may be given him by the church. His larger experience and longer training in the homeland with the older Christian Church, should make him a wise councilor in the Chinese Church, when he has adjusted himself to his Chinese environment and speedily making that adjustment should be one of the first duties which he owes to the Chinese Church. Being a Westerner will not likely in the future, as it has in the past, give him any prestige and indeed it may at times be rather a real liability and hindrance. Yet it seems to me that the future missionary has a very definite duty to perform in interpreting the older western church to the newer Chinese Church and especially will this be necessary as long as the Chinese Church relies as it does now, so much on foreign subsidy. Teaching the sacredness of a fiduciary trust and exactness in the administration of funds, may in the future become the not easy task of the evangelistic missionary. At other times his help may be welcomed by the best Chinese colaborers, who have so much trouble at times resisting the tendency towards nepotism which is naturally inherent in the Chinese idea of working for the good of the clan. I have no doubt that many a good leader in both church and state in China has made a failure because of the pressure exerted upon him by those who have the idea that family must first be served where place and prestige are concerned. But whatever this may mean of work on the part of the future evangelistic missionary, our evangelistic worker cannot afford to become mere paymasters and no

thing more in the handling of foreign funds. I remember that when we were evacuated here three years ago, that a missionary of another Mission, a man of quite a deal of missionary experience, said to me "Do not remain in China to be a mere paymaster". Here again of course we cannot generalize too widely, but the man who finds himself necessarily tied up with the financial administration problem, should through this work or besides this work, find some plan to aid in building up the spiritual life of the Church.

I can scarcely believe that a foreign evangelistic missionary as has been sometimes suggested, should give up his time largely to being a breaker of new ground and lead evangelistic bands into new territory. Could not many of us do our best work by aiding the Chinese pastors to instruct and teach in Bible Classes, teach and assist in Conferences with the workers and aid in making those who are already church members something more than that, men and women who really are instructed in the things of the spiritual life, lacking which no disciple can really glorify his Lord and Master? Indeed one of the problems that the evangelistic missionary of the future will have to face is the question of religious education, how and where shall it be given, what is the whole content of religious instruction, a better idea of the task, and a better understanding of the laws of religious instruction, as well as a better understanding of the psychology of the minds who are to receive the instruction. Here is a task for specialization and is a place where the evangelistic missionaries of the future, some of them, should find their work. We as foreigners will always be more or less hampered by being compelled to use an alien language and our habits and idiosyncracies of race, may so hamper us as to make it best for us to work with the church already established rather than to attempt too much to preach to the unevangelized masses. I have reason to know that some of our evangelistic missionaries have already addressed themselves in these last three years more and more to this task, and are making a success of the work.

It was stated last year that the evangelistic missionary had withdrawn from evangelistic control, although, perhaps, what the writer meant was that the evangelistic missionary had withdrawn from ecclesiastical control. But even here we find that in parts of the Shantung Church field the foreigner is still stated supply to some of the Chinese churches and unorganized groups. In the future I crave that the evangelistic missionary may still maintain such a place in the evangelistic and ecclesiastical organizations as will give him full power to advise, consult and assist in building up such a Church in China as shall know neither

Westerner nor Asiatic, European nor American, but know all believers as new men in Christ Jesus. The evangelistic Missionary must show himself as the true Internationalist. This will be no easy task. Having a wider experience in dealing with other people, other tongues and other types of civilization, we must act as the interpreter of all that is best in these other peoples and commend this best to the new Chinese church. The new social and political life will be broadened in its outlook upon other nations and other tongues and the evangelistic missionary must have his part in all the broadening to see that there is room for Christ and His teaching, who came that "all men might have life and have it more abundantly". Get the Cosmopolitan view but remember here once again I particularize and mean the Christian Cosmopolitan view, because there are cosmopolitan views which are the very antithesis of the Christian view. The Christian view is so well marked out that none should fail in finding it, for the Gospels are the history of the first Cosmopolitan, even the Master Himself, and the second greatest was the Great Apostle to the Gentiles and once again I refer you to the New Testament to study it in connection with the life of the Apostle Paul. Here you will find the best teaching to prepare you how to fill the place of the future evangelistic missionary.

The Evangelistic missionary of the future will have to face, indeed now faces, a bumptious, agressive Nationalism. This Nationalism is the result of an agressive propaganda, and as is generally the case with most propaganda, has a hate side as well as a love side. The hate side has been directed against the foreigner and the land from which he comes. This means as never before the evangelistic missionary must be "swift to hear, slow to speak, slow to wrath"; he must be "willing to hope all things, endure all things." This may lead to Gethsemanes, but be assured that China's redemption, as is the rule of all redemption, is by the way of the Cross. If there is anything the evangelist needs to do today, after he has faithfully witnessed and preached salvation through Christ as He is offered in the Gospels, it is to set his face manfully and fearlessly, hopefully and quietly to do his part in stemming the tide of hatred; suspicion and unrest which is pouring in like a tide on this country. And the first place for the evangelistic missionary worker to begin his task, is in the Church. This must be kept clear of race and political unrest and it is our duty so far as we are able to see that this is done.

This brings to my mind a matter which may seem very small to some of you, and especially so when so much of our

church work has been given over to the Chinese. Why is it that some of our missionaries not otherwise engaged on the Sabbath Day, do not think it necessary to attend the Chinese Church on that day? It may be that some of us think that the Chinese would rather have the service to themselves, but I believe that on the other hand they would be most glad to see everyone of us there at the service and we should be there to meet in common service around a common altar, and should unite with them at stated times to partake of a common Communion in memory of our common Lord. So here is one place where I mean to generalize, and state that in the future the evangelistic missionary and every other missionary as well, should find his place in common worship with the Chinese people in the Chinese Church.

Now it may seem to some of you that we have been particularily discussing the future of the evangelistic missionary who has a place in the ecclesiastical organizations of the Church. We are dealing with a Church in China, which has not yet removed such restrictions, as it may some day find are more man made, than God ordained, and has not yet given the woman evangelist a place in the courts of the church.

I remember at one time to have talked with one of our oldest and most widely experienced missionaries of our Church in Japan. I asked him what he considered the best work our church was doing for Christ in Japan. He answered without a moment's hesitation that it was the contribution the Christian women missionaries were making to the up building of moral and Christian character among the women of Japan. So many of our churches are so exceedingly lopsided, with but a small proportion of women among their membership, so many of our Chinese pastors are more than lop-sided for the lack of properly trained and properly disciplined Christian wives; so many of our young women who graduate from our seminaries and Bible Schools are so woefully ignorant how to attack with zeal, fact and wisdom the task required of them, and so many of our Christian women are yet uninstructed, that I can see long years of usefulness for the foreign woman evangelist and it would seem that her place is certainly secure.

When we consider our present and future needs along this kind of work it is not a matter of surprise that in 1925, the last year we were permitted to present to the Mission a full list of required force, that ten new women evangelists were requested. We will need no Unemployment Bureau for the woman evangelist in Shantung, and her place and work in the future can be plainly marked out and determined by her place in the

past with other added duties. In the realm of religious education the foreign woman evangelist in the future will be doing more and more of religious instruction, in addition to what can be done in the Mission Schools and to this will be added a long line of religious education in the home, home classes for women, mothers' meetings held in connection with the medical people, and in short there will be a place for the woman evangelist as long as Christian homes need Christian training and so long as such a large part of China's womanhood are without Christ and hope in the world.

The enrichment and betterment of Rural Life will face the future missionary as a still unsolved problem. That the evangelistic missionary can solve it alone, seems not likely. That the present generation of evangelistic Missionaries can undertake it or even be freed from other duties to study the problem seems doubtful. This problem will certainly be a future problem and perhaps a new generation of missionaries not pressed with other duties as is the present one, will be needed to inaugurate work on one of the most difficult problems we have to face. In solving this question the evangelistic missionary will have his part and we trust that any worker who aids in this supreme task will be truly evangelistic in his aims and purposes. Rural China is not different from Urban China, in that the greatest need of the rural districts is Spiritual Life and salvation through Christ.

The program of the Mission and the Church grows. Our Evangelistic Report last year was written with some fifteen different Divisions or heads and almost every one of these fifteen calling attention to a special form of evangelistic work either now carried on or proposed by our Church and Mission. It is to be supposed that in due course of time all these forms of work will be developed and in looking through those proposed I could not see a single one where evangelistic Missionaries would not fit in and more than that, be absolutely needed if the tasks are to be done.

It has been said that it is harder for the missionary of the present day to get adjusted than it was in the earlier days, and well it may be, for getting adjusted in the whirlwind of a Revolution is quite a different matter from getting adjusted in the former quieter days of China's more lethargic life and yet the Chinese Church expects us to pay the price of becoming well adjusted. This we must do if we are to fill a useful place as future evangelistic missionaries. I was reminded of this very forcefully when a short time ago, I was trying to explain to a Chinese pastor the difficulties younger men might have in decid-

ing to spend a life in China. The question of the future, whether he might not be wanted in a few years, when his chances for readjustment in his own home land should it be necessary to return and try to make that readjustment, would be difficult. The question of providing for growing families in the midst of such confusion and uncertainty, all these I pointed out to him. When I had finished, he replied "Yes, that is all correct and yet if he has trusted all to God and wishes to really and fully serve Christ here in China, he should be willing to take all those risks." Try such questions on some of our best and most spiritual pastors and see what response you get. Perhaps I was wrong in opening the question at all, especially as it was not of myself I was especially speaking but of the much younger man who has his whole life before him, and perhaps has far more risks to run in this matter than did we who came so much earlier to the field. We exclude the Eastern Asiatic from our own land, because he does not as we say, adjust himself to our institutions and amalgamate himself in our life. No doubt he feels it just as hard to make that adjustment as do we when we come here, and yet that is just what being a missionary means.

Now I would say that the future missionary, the great majority of them, unless it be some who are sent as experts to do or show others how to do a special work, must be just as much determined to make his work in China a life task, as we are told did the earlier men and women who planted the Cross in this land. There may be uncertain ties in the situation which we have no time to discuss at the present, but nothing less than lifetime consecration, and doubtless nothing but life time consecration will be required by the people among whom we labor.

The Future Evangelistic missionary must have the Chinese language and know how to handle it in a way that many of us older missionaries have never learned. No longer are we the only ones who can blaze the Christian trail, and no longer are our broken words listened to because we have been the leading teachers and pastors in the Church. We should be able even now, and in the future much more so, to express our ideas in clear, concise up to date Chinese, and in such a manner as to carry conviction to our hearers, compel a hearing from those as well or perhaps better educated than ourselves, and so exalt the Christian doctrine we came to proclaim. No matter how many with whom you work speak the English language, no matter how slow it may seem to acquire the Chinese language in these days of undue haste, I cannot but believe that the future evangelistic missionary in Shantung, must learn the langu-

age in a much better way than have we who have gone before, and with the learning of the language goes a knowledge of Chinese life, customs and history. This may be threshing old straw, but I am sure the straw is full of wheat we older missionaries have never gathered out.

One of the biggest tasks of the future evangelist is to Christianize the Church and this reform if it is to come at all at our hands, must begin with the missionary himself and one of the prayers we will most need to pray is, "Lord Christianize thy Church and first Christianize me".

Now you may think that I have taken the most of the time in this paper in attempting to describe the sort of man or woman the future evangelistic missionary should be rather than trying to point out the place he will in the future fill, but I believe I have not made a mistake for when the future missionary is right before God and before man, he will slip into the place awaiting him as naturally as the water on the land flows towards the sea.

The Evangelistic missionary of the present and of the future must remember that we are in the midst of what I think I can safely say is the greatest revolution the world has ever seen, in that it involves more people, a greater extent of territory, and touches most profoundly all areas of social, economic and religious life. It is well known that all Revolutions have been characterized by excesses and extravagances of thought and action. To my mind the greater wonder is that we are permitted to remain here and work at all, as little hampered as we are. This can only be accounted for, so far as man's part is concerned, in the fact that we have done a work which with all its minor mistakes, no honest Chinese critic however hostilely inclined, can show has been or will be hostile to his country. Then there must be added to that, the wonderful spirit of toleration and fair play, which in the last analysis, is found in the warp and woof of Chinese character.

With the valuable testimony of the work already done and the clarity of mind of the people among whom we live, the evangelistic missionary need not feel that the most thoughtful Christian leaders are not in earnest when they say they still want the foreign missionary. And where there is one leader to welcome us to the task, there are thousands of other Chinese who are not classed as leaders, ready to welcome you into their homes, their hearts and their lives, if we can but divest ourselves of our pride of race, nationalism, narrow provincialisms and see in them brethren in Christ and sons of God, with capabilties and possibilities equal to or surpassing those acquired by our own race.

Printed by James McMullan & Co., Ltd.
Chefoo, China.